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SOME REFLEXIONS

Upon a TREATISE [by Abraham Wooddead] call'd PIETAS ROMANA & PARISIENSIS Lately Printed at OXFORD.

TO WHICH ARE ADDED

I. A Vindication of PROTESTANT CHARITY, In Anſwer to ſome Paſſages in Mr. *E. M*s. Remarks on a late Conference.

II. A Defence of the OXFORD REPLY to two Diſcourſes there Printed. A. D. 1687.

By James Harrington.

Shall vain words have an end? or what imboldneth Thee that Thou anſwereſt? Job. XVI. 3.

~~By Dr Canon of~~

~~Aldredge Chr. Church Oxon.~~

OXFORD,
Printed at the THEATER, *Anno Domini* 1688.

By Dr Aldredge of Ch. Ch.

Imprimatur.

GILB. IRONSIDE.

Vice-Can. Oxon.

August 13. 1688.

To The READER

IF *the drudgery of writing were a* Penance *impos'd upon this Author, he may now at last hope for a releaſe; having ſacrific'd ſo much credit, with ſo great diſadvantage to his Cauſe, that the Intereſt he deſign'd to ſerve is concern'd to ſue for his* Quietus. *For though the ſcarcity of tolerable writers for the Papiſts did in ſome meaſure cover the meaneneſs of his other performances, it will hardly recommend theſe laſt Eſſays, which have ſunk below the level of* Catholic Pamphlets, *and (what is yet harder to imagine) degenerated even from* his own. *His firſt efforts were indeed weak, but they aim'd at our Capitol; and tho' neither the ſtrength nor conduct, yet the boldneſs of the Adverſary made them conſiderable: but now the Man that once attacqu'd our eſtabliſhment both in Church and State, is dwindled to an inſidious hinter; diſdains not to Tranſcribe two little hotheaded Enthuſiaſts; and to ſhew the profoundneſs of his humility challenges nothing to himſelf but that which vitiates the work,* the mixture of Reflexions. *His former pieces had ſomthing of grandeur in the* Title; *and lookt like one of his* Italian Hoſpitals; [a] *which tho' worſe endow'd than an Engliſh* Alms-houſe *have a ſtately Portico, and a magnificent Frontiſpiece: but* [b] this Faithful Relation, *this* [c] little book *is all of a peice; and has a Portal exactly proportionable to the Fabric. Heretofore his* Stile *too, tho' obſcure and intricate, diſcover'd rather an ill management than want of ſenſe: now 'tis generally ſomewhat below plainneſs; and when it is imbelliſht, it*

[a] Such is the Hoſpital of *Fateben Fratelli* Piet. Rom. p. 14. It is a fair hoſpital and hath no yearly Revenue. So p. 30. a fair houſe but hath nothing at all of competent Revenue. [b] Title. [c] Pref. pag. 3.

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is with[d] *ſuch childiſh flowers as the meaneſt Schoolboy* would *be whipt for.*

Is this *then at laſt the great reſult of his leiſure after ſo long deliberation? Is* this *that for which the* four parts *of* Church-Government *muſt ſtill be poſtpon'd? and give way to the naked* Epitome *of a Spittle-Sermon? I confeſs I cannot imagine why he ſubmitted to ſuch an inglorious undertaking, unleſs he had ſome hope,* this book *might prove too mean to be regarded; and by its unworthineſs eſcape the hard fate of confutation which has fallen ſo heavy on his other works. And this had certainly ſecur'd him; but that he was lately pleas'd to adminiſter freſh Provocation; after a long ſilence had almoſt perſuaded the world he began to underſtand his ſtrength. But if* He *perſevere in publiſhing, Wee ſhall always be ready to do him reaſon; and hope to convince* him *too (if it be poſſible) that he ſpoyls* every thing *he undertakes.*

I hope the Reader will expect no Apology for the ſlowneſs of theſe Reflexions; which ſhould have appear'd much earlier, had we meant to meddle with this ſubject. But late as they are, I believe they will come to moſt men, before they have ſeen his *Treatiſe; and by conſequence, before an anſwer to it is expected. For as it is this Author's peculiar happineſs that his works are never known till they are anſwer'd; ſo* this *in particular has been ſo little inquired after, that it rather ſeem'd to be expos'd than publiſh'd.*

[d] See Piet. Par. p 56. They watch amidſt the ghaſtly horror of the night where death's domineering in the Hall. p. 4. Mayds who run great hazard to looſe that which may never after be recover'd, are kept out of harm's way. Pref. p. 3. The divine Serjeants came for his Soul that night. Piet. Ro. p. He that tumbles out of his Coach, ſends away his Soul in Poſthaſte.

A De-

Some Reflexions, &c.

THERE have been many ingenuous *Criminals*, who have had little ſenſe of Religion, but ſome of Honor; who, when they forgot to be Chriſtians, remembred they were Engliſh-men; and tho' they were no good obſervers of the Laws of their Country, yet preſerv'd a ſenſe of thoſe inbred obligations to it, which of all propenſities to virtue, are the laſt ſhaken off. But ſo much generoſity as this amounts to, is not frequent among our *Roman Proſelytes*, who learn not only to defy the force of civil conſtitutions, but cancel the common inſtincts of Nature; and tho' they can by no ſtatutes be induc'd to abjure the Kingdom, are eaſily perſuaded to renounce their allegiance to it. *Campian* and *Sanders* firſt began, *Parſons* and *Garnet* carryed on this holy war againſt their common Mother; which hath ſince been ſucceſſively continu'd by all members and candidates of *that Fraternity*; men that have loſt all claim to the title of Engliſh-men, unleſs we allow an Engliſh-man to be what they define him, *a Feudatory Vaſſal of Rome*. And yet, tho' many of this Author's Predeceſſors have thus induſtriouſly aſpers'd their Country, they have been ſtill ſo prudent as to ſpread their Calumnyes at a di-

ſtance: *Antwerp* and *Rheims* heard ſad relations of our Sacrilege; *Paſquin* and *Marforio*, talkt largely of our impiety; But it was a freſh piece of aſſurance to libel the Engliſh charity at *Oxford*, where the very walls confront the accuſation, and our Author's own annual revenues proclame it to be falſe and ingrateful. For it is not the *Proteſtant Devotion* only, againſt which theſe Reflexions are deſign'd, but the *Engliſh liberality*; and we are oblig'd to anſwer, not only as *Sons of the Church*, but as *Natives of the Soil*, and (what is more) as the heirs of a deſpis'd Munificence.

To charge *England* with a want of Charity, and commend the moſt common exerciſes of it as new diſcoveries in this Iſland, is the Complement of the Preface; and ſeems to look like a kind admonition: but afterwards to prefer the *Roman* charity as more exalted, and the French piety as more refin'd than ours, and to carry on the jeſt in a mortify'd ſtile with a ſhew of gravity and ſerioufneſs; of ſo flat a Lampoon is the moſt virulent that ever was written. Theſe groundleſs ſlanders of our Fathers and Benefactors, coming from one, who is maintain'd by them, would naturally force us to ſome harſhneſs of Expreſſion; and that notorious eminence of our Anceſtors works, which has made it no difficult task to refute theſe calumnies, hath made it the more hard to refute them with candor, and to mollify an anſwer. It was therefore once thought requiſite (that all occaſion of conteſt might be avoided) barely to ſet the Monuments of Engliſh Charity in their true light; and to give them no other advantage than what they muſt neceſſarily receive, by being oppos'd to the *French* and *Italian*. But this would be a work of leiſure, unleſs we would uſe no more exactneſs than this Author does in his; and though it is but due to the

the merits of our Anceſtors, is far more than this Pamphlet can deſerve. At preſent therefore it ſhall be ſufficient to make ſome *ſhort Reflexions on this Treatiſe*; and to *juſtify the neceſſity of making them*; and that. *Firſt* by *Expoſing* the *malice of the deſign*; and 2*dly* by *Proving the falſity of the inſinuations* in it.

Firſt then, I am not inſenſible, that ſome men, not only thoſe who are *influenc'd by prejudices*, but others too of an *eaſy nature*, and an *obedient reaſon*, may eſteem of this, as an *inoffenſive* Treatiſe; and ſuch as ſhould rather excite our Emulation, than require our Cenſure. 'For there are ſome virtues ſo *tranſcendent*, 'that, as the neceſſity of them never enters into diſpute; 'ſo ought neither the exerciſe, nor the due praiſe of 'them, wherever Exercis'd, to be prejudic'd by our Con'teſts. And if Charity and Devotion be the chief of 'thoſe, in which all Parties center, and agree, and 'which all equally think *commendable*; what *ill-nature* 'would it be in the *Levite* to *Envy and leſſen* the praiſe 'of the *Charitable*, tho' *diſſenting*, *Samaritan*? There 'can therefore be no ſiniſter intention in the Commen'dation of Liberality, and a Panegyric on Devotion; 'or, if there ſhould have been any ſeeming Grounds 'for ſuſpicion, the Good well-meaning Author hath 'remov'd all occaſion of jealouſy; and openly proteſt'ed, that the Scene of ſuch publick Pieties, being ei'ther *Rome*, or *Paris*, cannot *in his judgment*, give any 'juſt cauſe of offence: I confeſs therefore, I have not only this Author's *word* for it, that he is of this opinion; but his *reaſons* that *inclin'd* him to it; and having conſider'd both the *weight* of *his Arguments*, and made all juſt allowances for the *meaſure of the Capacity*, they were to work on, I muſt yet beg his Pardon, If I cannot *believe him*. And tho' I am far from apprehend-

ing any danger from the force of his reaſons, yet to prevent the influence, they may have on ſome mens credulity; I ſhall be as much concern'd to *detect* the *artifice of the reflexions*, as the *falſity of the ſlander*.

It is evident then, that ever ſince the firſt Reformers began to proteſt againſt the doctrine of Merits; and choſe rather to rely on an *imputative*, than an *inherent juſtice*; thoſe, who little underſtood the *Energy* of an *active faith*, repreſented them, as *open Libertines*; and the *profeſſed enemies* of thoſe works, which they could not think *meritorious*: This *Calumny*, that had ſcarce foundation enough to make it ſeem *plauſible*, was yet *univerſally receiv'd*; and *promiſcuouſly us'd* againſt the *Lutherans* in *Germany*; the *Calviniſts* in *France*; and *the Diſciples of Cranmer in England*. In all the *Challenges* from [a] *Rheims*, *and Doway*, they have ſtill wav'd the *defence* of *their faith* and appeal'd to the *teſt of works*; and, with the obſolete arts of *Porphyry*, and *Julian*, fell from *oppoſing* the Chriſtians *Faith*, to *traducing* their *Morals*. This Author now, having ſucceeded no better in his Arguments, than his Predeceſſors, betakes himſelf to this *laſt aſylum*; He repeates the old *ſlanders*; but manag'd with more *cloſeneſs* and *dexterity*; and proves him-ſelf Maſter of as much *malice*, but ſomewhat leſs *ingenuity*. For, when we have *fair, and open* accuſations, we know the *extent* of the Charge; but in *doubtful Sarcaſms*, *ſecret Ironies*, and *expreſſive Hints* it is hard to *fathom* the *depth* of the Calumny. The *doubt* of things Evident is *worſe* than the *denial*; and the *uncertainty of the Scepticiſm* is not deſign'd as a *favor* to us; but a *ſubterfuge* to him-ſelf.

[a] See Willet. Syn. Pap. p. 960. Ful. Ec. Hiſt. l. 10. and Dr. Potters Anſwer to Charity miſtaken. p. 13.
See Stapylton. p. 2. c. 10. Tom. 2. Quid tandem Proteſtantes in Anglia pro tot Monaſteriis; Eccleſiis, Capellis, Xenodochiis, noſocomiis dirutis erexerunt? vix unum pro mille deſtructis dabunt.

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In the beginning then, like a Man of art, he will graciously allow, that some of our old *Fore-fathers* (K. *Alfred* perhaps, or St. *Cuthbert*) have left us rich in the variety of the Publick Monuments of their Munificence: Yet --------This now is such a Concession, as only makes more room for the slander; and the Civility of the Preface imbitters the Satyr: it makes the *ignorant* Reader think him *in earnest*; and gives *autority* to the scandal; it is one of those *gifts*, that are *snares*; and is the *kiss*, that *consecrates* the treachery. For least the greatness of this Charity, which in general words is allow'd, should gain any credit with the Reader, it is presently limited with the *Yet* that succeeds it; the *grant* is invalidated by the *number of the Exceptions*; and men are left to make an *estimate of what we have*, from what we *want*. He therefore proposes to our imitation ' *Some Inventions of forreign Charity*; ' *which seem either not to be at all, or not so frequent* ' *here at home*; *and which happily may be* thought ' worthy to *be transplanted hither*; Such are these; *The* ' [a] *Provision for expos'd Infants*; *The* [b] *Relief of Indi-* ' *gent Tradesmen, and decay'd Gentlemen*; *The* [c] *Main-* ' *tenance of poor Orphans*; *The Erection of* [d] *Free-* ' *Schools*: *The* [e] *releasing of men imprison'd for small* ' *debts*; *The* [f] *Visitation of the condemn'd Criminals*; ' *The* [g] *Giving advice to the Poor, Gratis*; *The* [h] *pro-* ' *viding dowries for young Maids*; and *Work-houses* [i] *for* ' *idle Beggars*. Pref. p. 4. Pref. p. 5. 6. 7. 8. 9. Pref. p. 5. & p. 4.

These will not appear to be *new discoveries* in England to any one that will read,

a 18 Eliz. cap. 3. See Dalton. Tit. Poor. p. 129 &c. Shepheard & Bond 16. & Stow. Surv. Lond. p. 97.

b See the History of the Charterhouse.

c See Burnet. Ref. l. 2. p. 222.

d See Wase's History of Free-Schools.

e See Coke Case Sutt. Hosp. fo. 20. 6 & see 19. Car. c. 4.

f See Bp. Hall Dec. 6. Ep. 8. Stow. p. 102.

g Stat. 11. H. 7. c. 12.

h Coke 10. Rep. fo. 20. and Stow's Surv. of Lond. p. 100. and p. 110. p. 95. p. 106.

i Stat. 7. Jac. c. 4. 39. El. c. 4. &c.

And if This Authour still please to read over Stow's Survey of London; and Willet's relation of the Charitable works of Protestants; and Sr. Fran. Moore on Charitable uses: He will find all the several species of Charities, which he mention'd, practis'd as well in England, as Italy.

These

Theſe now are the *New Devices*, and *Patterns of forreign* Charity; and the want of theſe only, and ſome few more, which he doth, *and many more, which he could name*, is the *ſmall defect*; which, we are guilty of; who otherwiſe are *rich in the famous works of our Forefathers here at home.*

Pref. p. 8. Præf. p. 1.

Here then ought we to breath a little; and admire the happy wit of theſe *Frenchmen*, and *Italians*; who could ſo luckily hit on theſe *New Devices, theſe ingenious exerciſes* of Charity; which we, that are ſo far remov'd from the Sun, never Yet have, nor indeed ever could have dream't of. And now, if a man were in love with digreſſions, he had never better opportunity to expatiate on the advantages, which travail hath brought to this Nation. To ſee how this Gentleman refines upon the dull heavy Patterns of domeſtic Charity, which tho' they were as like to *theſe* as the Poor would wiſh; yet they wanted the *belle air* of the *French*, and *Italian* bounty. Our Charity is promoted by *monthly meetings, Quarterly Seſſions, yearly Feaſts*; but where are our *Confraternities, Compagnia's*, and *Sodalities?* The *London* Piety hath been lately ſo great, that their Churches and Hoſpitals gain'd by their Conflagration; Yet ſtill our Poor Hoſpitals are neither [a] Sees, nor [b] Towns; nor is our Biſhop's [c] Palace as big as a City. *Oxford* would buy out all the *Roman* Colleges; But yet muſt as juſtly yield to *Sapienza*, as *Bethlehem* to [c] *Pazzorella*;

Now unleſs there be ſome new Charity in impoſing well-ſounding names on the Acts of it; and the munificence of the Donor is to be try'd by the Pomp of the Title; it will not be eaſy to diſcern the preemi-

a Pi. Pa. p. 57.
b Pi Ro. p. 1.
c Pi. Ro. p. 100. and ſo Bozius de ſign. Eccl. L. 5. c. 3. Leo 4tus Urbem condidit in Vaticano.
d P. 67. R. Pa.
e Pi. Ro. p. 2.

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nence of forreign liberality; and therefore as hard to pardon the denial of the moſt apparent works of *Engliſh*, and moſt of them, of *Proteſtant* Charity; which no man can be ignorant of, that hath breath'd *Engliſh* air; that hath travail'd ten miles in this Iſland; and knows a Free-School, or an Alms-houſe, when he ſees it.

Since therefore the Reflexions are ſo ſevere; let us ſee what Ground there is for them; Let us ſee what preeminence the *Romaniſts* can juſtly claim in the Exerciſe of all Good Works, and of that chiefly, which they more Particularly inſiſt on, Charity.

[a] Firſt, then it is the known Doctrine of the *Trent* Council, that Charity is not only declaratory of our Faith; but Effective of our Juſtification; That He, who gives to the Poor, *literally lends* to the Lord; and is the *Creditor* of *Heaven*: as indeed he is by virtue of God's free promiſe but not for the merit of his works. Now the Notions of the *Romaniſts* in this *point of Merit* are ſo groſs, and extravagant, that a Man, who is not inclin'd to *Paradoxes*, may reaſonably doubt, whether *any one act* of true Charity ever was, or indeed can be founded on thoſe Principles. For Charity exerts it-ſelf in *Free-gifts*; and nothing is properly *given*; where the *pretended Donor* can *demand* an *Equivalent*. To *give* is to *part with Right*; and every Benefactor muſt neceſſarily put himſelf, if not out of the *hope of receiving*, yet out of the *Capacity of requiring retribution*. Whoever diſtributes his Mammon, and leaves him-ſelf the Power of *Exacting* a greater return; is no more liberal, than he, who puts his money to *intereſt*, and *buys a title* to an Eſtate in *Reverſion*. If therefore we would make an exact Parallel between the *Roman*, and *Proteſtant* Charity; we ought not only to conſider the *largeneſs of the*

[a] See Soave's Hiſt. Con. Tr. l. 2. and Decrees of of Con. Tr. § 6. Can. 32. &c.

Expence,

Expence, but the *Generosity of the design*; since Good Deeds are to be measur'd by the *Ends, and Intents* for which they are done; and there may be *great Contributions*, where there is *no liberality*. He that *conveys alms* to the Poor with an *unwarrantable design*, is an instrument of Providence but is no more charitable for being so, than the *Raven*, that fed *Elijah*. Our bounty therefore, should it be found more *frugal*, is yet more *heroical, generous, and disinteress'd*: and neither can be the *result of our Covetousness, nor the occasion of our Pride*. But, upon an exact scrutiny, we shall find; that these different Speculations have not the *expected influence* on our Practice; and that the *Giver* not only distributes *more freely*, but *more largely* than the *Purchaser*.

For (that we may use some Method in reflecting on this undigested heap of Calumnies) all Charity either respects the *Christian*, or the *Man*; either assists our Brother in his *Spiritual* wants; or supplies his *temporal* necessity.

First then as to [a] Spiritual Charity; which is the *less Popular*, yet certainly the *Greater* Virtue.

[b] If *the instructing Novices in the mysteries of the Christian* faith *be the first of all the Spiritual works of Charity*; he that reads our Rubric, considers our [c] Canons views our Practice, will have little reason to accuse our care of young Christians, or [d] (because it sounds bigger) of *Neophytes* and *Catechumeni*. We use Manuals therefore as much as the *Romanists*; and esteem them as *necessary*, but not so *sufficient*; we teach them these only, as Preparatory instructions, and such as *illustrate* the Scripture, not *supersede* it; And till

[a] See Pie. Rom. 96. 97 &c. Pi. Paris. P. 1. &c.
[b] Pi. R. p. 63.
[c] Can. 59. & 61. Jac. 1. 1603.
[d] See Pi. Pa. p. 3. Pi. Ro. p. 63.

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the Sacred Oracles ſhall ſpeak intelligibly, till thoſe Prohibited Books ſhall be licenc'd; 'their Adverſaries 'will ſay, and that without either affected malice, or 'Manichean Impudence, *that they nuzle* up their diſci-'ples in ignorance; tho' their Sermons ſhould be as [b] frequent as their Holydays; and their Manuals as numerous, as the *Ave's* in them. And yet the *Preaching* at *Paris* too, is not ſo aſſiduous; but that it may be eaſily eclips'd, when *Geneva* is ſo near; and [c] *London* at no greater diſtance. We might wonder therefore, that the Frequency of their Sermons ſhould be recommended to our imitation; were it not done by the ſame pen, that praiſes the [d] Eloquence of their Preachers; who, unleſs eloquence conſiſts in *bold Enthuſiaſms, affected confidence, and antick poſtures,* may generally be rank'd in the ſame Claſs of Orators, with this Author. Sure I am that in one more laſting method of Inſtruction, which is the *printing* of *Nervous Sermons;* we have out-done not only all Popiſh, but to ſpeak impartially, all reform'd Countries; and that more have been publiſh'd at *London* within theſe twenty Years, than *Paris* can boaſt of *within a Century;* And this cannot be probably thought to proceed from the *French Modeſty,* whith hath ſeldome been famous; but from a due ſenſe of the meaneneſs of thoſe Prones, and Poſtills, when deveſted of the Garniture of Action.

a Pi. Pa. p. 3. *b* See Pi. Ro. p. 80.

c See Dr. Reynold's Sion's Praiſe: and Dr. Potter's anſwer to Charity miſtaken p. 14.

d See Pi. Ro. p. 83.

e See l. 2. Hiſt. Conc. Trid. of the Roman Preaching. Of which another writer gives this account.

Predicatori uſano vari artifici per commovere il ſuo auditorio monſtrando d'eſſer rapiti in iſpirito; & che Chriſto parli loro; & riveli, ponendoſi alle volte corde al collo, portando teſte di morti: & in luogo d' inſtruire il popolo conſumano la maggior parte della Predica, volgendo il parlare a Dio, al Crocefiſſo, & alla Madonna & il Popolo, per tale l' accetta perſuaſo, che quello, che dice il Predicatore venga da Dio &c. Relatione dello ſtato della Religione con *Aggiunte*. Gen. 1625. See alſo Sr. Edwin Sandys. c. 3. & c. 19.

[g] The Oratorians are not the only men, that visit the sick; nor are there wanting The Fathers of the Agonizants in *England:* only our Visitation, which is no less comfortable to the *dying*, is yet less dangerous to the *living:* it frightens not men into *enriching an order*, by [h] *impoverishing* their *heir;* nor into expiating the *sins* of their *life* by a worse at their death. *In short*, They have little Reason to boast of Spiritual Charity, if they [i] administer the Sacrament *frequently* to the People, but administer not *all;* [k] if the Sermons, which they *give*, are Extraordinary, and yet not equal to the *Scripture* they *withhold*; if [l] their Prayers are often repeated, and yet no more understood by their Hearers, than *St. Bede* by his Auditory of Stones.

This then is their Spiritual Charity. The next thing, which this Author chiefly insists on, is the magnificence of their Churches and Hospitals; some of which we willingly own to be sumptuous, and shall assign the reason of their Foundation.

When *Rome* had ingross'd the riches of most Nations in Europe, and had made the other Provinces as tributary to their Bishop, as they had been before to their Emperors; some methods were thought on, which might still improve this profitable devotion, and maintain the revenues of the Chamber, And since it was evident, that their treasure was much advanc'd by the offerings of Pilgrims, while there; and more by their favourable relations, when they return'd; humane prudence advis'd them to consider, what motives, would most invite such advantagious guests to the City; and most oblige them in it. Stately, and Pompous Churches adorn'd with some reputed Relicks, and feign'd

g See Pi. Ro. p. 87. & 88.
h See Weavers Fun. Mon. p. 158.
i Pi. Pa. p. 2. Pi. Ro. p. 98.
k Pi. Par. p. 3. Pie. Ro. p. 81.
l Pi. Ro. p. 98. Pi Pa. p. 3.

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images were the moſt likely things to attract them; Good Hoſpitals, and kind receptives, the moſt probable motives, to induce them to a good opinion of the Place, and a Panegyric on thoſe, that entertain'd them. Thus [m] the vaſt Churches, and Rich Shrines of *Rome* were built; thus the large Inns, and magnificent Hoſpitals were endow'd, as things, that would certainly turn to accompt; and repay the Undertaker with intereſt.

And as every Nation contributed to this Common Bank of the Treaſures of Europe; ſo was it but reaſonable that the Bank ſhould maintain a College for the receipt of her liberal Votaries. But how can it be juſtly expected, that we ſhould make equal proviſions for Knights Errant in *England*, unleſs they brought equal gains to our Coffers? *England* was a [n] Mine inexhauſtible; and paid as much to *Rome*, as to her King; and if *Rome* would return the civility, we ſhould not be backward to give a Roman College here in exchange for the Engliſh one there.

[o] The Churches therefore and the Hoſpitals of *Rome* were built with deſign; and are inſtances not of the Popes liberality, but their Policy. They are indeed *Viſcata dona*; not the gifts of a generous Biſhop, but the baits of a Miſer. The Maſters of Eccleſiaſtical Policy undertook a new Trade; their rich Altars, and Shrines ſucceeded in the place of their Circi, and Amphitheatres; And the latter ſhew was far the more gainful.

This Author then is very much deceiv'd, when he miſtakes them for *Roman* Hoſpitals, which are *Ours*; which were bought with *our* mony; and with leſs

m See Onup. Panv. of the 7 Churches. And Warcup. p. 160. & Schrader. in Monum. Romæ Edi. 1592.

n Se Mat. Paris in H. 3. eſt puteus inexhauſtus &c.

o Nec dubium, quin omnibus certis & Accidentariis computatis, Papa ſingulis annis decem milliones Coronatorum undequaque corraſerit: Hen. Toke Leg. Arch. Magdeb.

than the Tenths of it; and which are not the Monuments of Italian Piety, but of Engliſh Folly.

Thus theſe Fabricks were erected for bad Ends; nor are they apply'd to better uſes. Some of which as our Author profeſſes, are receptacles for Baſtards only, and [p] converted Whores.

To uſe no diſcrimination in Charity between the good and the bad hath once been thought blameable; but to make a difference, and to exclude all honeſt Chriſtians, is a crime, that hath not uſually been accus'd, becauſe hardly ſuppos'd. But the Popes revenues depending on the ſtews; 'tis but juſt, and grateful that thoſe places ſhould receive Proſtitutes, which roſe up at their Coſt; and, like one of the Pyramids, were built with the price of ſin. Rome found in its infancy the advantage of this Trade; and therefore ſtill continues to be the *Aſylum* of ſinners. Theſe Proviſions then, however warmly recommended by this Author to us in *England*, will probably be thought unneceſſary, till the return of the Celibate.

But ſince we are not willing to inſiſt on ſo ungrateful a Topick; we will proceed to conſider, whether Rome may juſtly boaſt, if not of the good imployment, yet at leaſt of the wiſe management, and greatneſs of her Charity.

Firſt then, the *care* of the Poor is equally *impos'd* on all Chriſtian Communities; But the *Method* of that *care* is wholly *undetermin'd*, and *arbitrary*. For that the *Impotent* ſhould be *reliev'd* is the *injunction of Chriſtianity*; and conſequently *fixt*, and *ſetled*: But that ſuch *Quota's* ſhould be *aſſeſs'd* and thus *diſtributed*, ſuch *Funds rais'd* and *thus imploy'd*, is the *dictate* of

[p] See Pi. Rom. p. 108.

Prudence;

Prudence; and therefore, upon the difference of Circumſtances, admits alteration. A *Defect* in the former is a ſin; a *Failure* in the latter but a leſs degree of wiſdom; and, which may probably be the beſt management of Alms, is not the Diſpute of a *Divine*, but a *Politician*. Some States, eſpecially thoſe who affect Pomp, and magnificence, have heap'd up the national Charity in one *Common Bank*, or *Prytaneum*; and thence have *ſolemnly* diſtributed their *Alms*, or rather *Penſions*. Others have been more pleas'd with a *ſhorter Circulation* of Charity, and permitted it to be *occaſionally Expended* within thoſe Precincts, where it was levied. The former *Oeconomy of Alms-giving* is more *ſtately* and *Majeſtic*; and, like the *Inundation of Nile*, *makes a noiſe* when it bleſſes the Land: the Latter, like a neighbouring Fountain, ſupplies *Each* ſmall quantity of ground with a *proportionate* moiſture; and carries with it *leſs pomp*, but *more convenience*. There have been thoſe again, who have been induc'd by the generoſity of their temper (I hope) rather than by any ſiniſter motives of Pride and Ambition, to erect ſtately ſtructures for Infirmaries; to change a Palace into an Alms-houſe, and build an Eſcurial for a *Monaſtery*; Theſe naturally attract mens eyes; and the magnificence of the Fabrick, the number, and garb of the Inhabitants, give the advantage in ſome Fanciful mens eſteem to this *maſs* of *Cumulative Charity*; Others in the mean time have not ſeen the neceſſity of crowding all the Poor of a Nation into one Hoſpital; but, giving them a comfortable ſalary, have permitted them to live in their old private habitations; where, among their known neighbours, and Relations, they may probably meet with *better attendance*, at *leſs Charge*; and live within *meaner walls*, with *more complacency*, and *ſatisfaction*. This

then

then *at preſent* ſeems one great difference between the *Roman*, and *Engliſh* Charity; that the one conſiſts of *more Parts*, but *diſpers'd* and *diffus'd*; the other of a *leſs number*, but thoſe *united into a whole*: *Their's* is not ſo *much*, but *looks bigger*; ours is *leſs Compact*, but of *larger extent*, and if not more *creditable* to the *Giver*, yet *more Profitable* to the *Receiver*. The Author may be ſatisfied of the truth of this from a very *Authentic*, tho' perhaps not a very *acceptable* Book; [a] that of the Laws and Statutes of this Realm; If he would have been pleas'd to have *perus'd thoſe*; *conſulted* our *Overſeers*, *examin'd* our *Rates*, took account of the [b] *forfeitures*, he might then have libell'd his Country more conſiderately. For is not the 43*d* of *Elizab.* the *largeſt Hoſpital* for the Poor? and the *beſt Infirmary for ſick* in the World? Are not more Revenues ſetled on that *one Proteſtant Statute*, than on the *Annunciata of Naples*, and *S. Spirito* of *Rome*? or, to ſpeak deliberately, on *all the Hoſpitals* of *Rome*, and *Paris joyntly*? And if that pious Law, and thoſe that Second it, have not alwaies in all their branches, and the largeſt extent of their words been fully executed; had it not been a more ſuitable Office for one that pretends to be an Advocate for Charity to preſs the execution of thoſe noble, and *more than Agrarian Laws*, than to amuſe himſelf, and upbraid us with the *French* Caprices, and *Italian* Inventions?

So *great* therefore and ſo *diſcreet* is the Publick *Proviſion* for the Poor; that, though in this bountiful Nation it cannot *prevent*, yet it might per-

[a] See 43 Eliz. c. 2. 1 Jac. c. 3. 3 Car. 4. (2 Jac. c. 28.) 14 Eliz. c. 3. 14 Car. 2. c. 12. ſee More in his Reading on Charitable uſes. Lond. 1676. 14 Car. 2. c. 9. Sheſch c. 124. and Hern's Law of Charitable Uſes explain'd. See Holinſhed 3*d* Book Deſcr. of Britt. c. 5.

[b] See 2 Ja. c. 7. 22 Jac. c. 18. 1 Jac. c. 27. 3 Jac. c. 4. Dalton. Tit. Poor p. 130. Tit. Stock of the Shire: And ſee particularly Prim. Eliz. & XIV Car. 2.

haps

haps juſtly *ſuperſede* our *private*, and *occaſional* Charity. And here for the Honor of our Country I muſt obſerve, that whoſoever *builds* an Hoſpital in *England*, only gives ſomewhat more to the Poor at his Private Expence, than what they ought to have at the Publick Charge; and is not more properly a *Benefactor* to *them*, than to the *Nation*. Whether now theſe Legal Proviſions are the beſt methods of maintaining the Poor, and moſt *conducive* to their Intereſt; is a Queſtion, that needs not be *decided* by the *nice Enquiry* of our Reaſon, but the *plain Evidence* of our *Senſes*. For if the *Happineſs* of the Poor be the *End* of *our* Laws, and ought to be the *deſign* of *their* Hoſpitals; we may then, from *their* better or worſe Eſtate ordinarily make an eſtimate of the *defect*, or *increaſe* of Charity in a Nation. And here tho' the miſerable ſtate of the Poor in *France*, when heightned by no Extraordinary Barbarities, be notorious from the Conſent of all Travellers, and Hiſtorians; and expreſsly own'd by [a] one of their moſt eminent Cardinals, who openly declames upon the miſery of the Poor in *France*, and the happineſs of thoſe in *England*: yet I ſhall be contented at preſent to wave better autority, and to take a Specimen of their happineſs from this Author's own Pen.

'In the Deanery of *Guiſe* were found near upon five 'hundred People ſo exceſſively miſerable, that they 'ſeiſe upon dead Dogs, and Horſes, which are the Wolves 'leavings: And in the very Town of *Guiſe* there are 'above 500 ſick Perſons who are lodg'd in Caves, and 'Dens. Some of them have eaten no Bread in ſix, or 'ſeven weeks, not ſo much, as that, which they *make*

[a] Card. Perron in Per. p. 233. Payſans en Angleterre boivent tous de bonne bierre, mangent de bon bœuf, & on n'en voit pas un qui ne ſoit veſtu de drap. In France ils ſont miſerables deſchirez. les Roys devroient avoir quelque reſpect. See the ſame in Gainsford's glory of England. c. 24.

'of

'*of barly bran, which is the diet of thoſe, which fare* '*beſt;* but their meat is Lizards, Frogs, and wild 'herbs. *Pi. Par. p.* 18. We have onely met with rigo-'rous dealings from our Creditors, cruelty *from the* '*Souldiers*, who *forcibly robbed* us of the *ſmall quantity* 'of Bread, which we had. *Pag.* 14. There are above an 'hundred at *St. Michael*, who appear ony Skeletons co-'ver'd with skin, and their 'skins are like tawny Mar-'ble, and ſo dryed up, that their teeth ſeem to be *dry*, 'and *diſcover'd. Pag.* 16. 17. There are abundance, who 'are afflicted with Fluxes, and Feavers; others cover'd 'with Scabs and Purple-ſpots, Tumors, and Impoſt-'humes: Theſe infirmities were cauſed by *eating wild* '*Roots*, and *bread of Bran.* Our ears are fill'd with pi-'tiful lamentations, and out-cries for Bread. *Pag.* 17.

Theſe now are ſuch *horrible ſpectacles*, as *take* our *gifts* by *violence*; and would *extort* a largeſs from a *Nabal* or a *Judas*. *Theſe* make ſuch *ſenſible impreſſions* on human nature, as *compel* us to ſacrifice an alms to our own *uneaſineſs*, and the *meer power of Sympathy*. *Theſe* force us to give by *inſtinct*; nor permit us to expect the *ſlow dictates* of *Reaſon*, much leſs the *Commands* of *Chriſtianity*. So that, tho' it is not my deſign to undervalue the *lateſt Acts* of almoſt *outdated* Charity; yet we muſt neceſſarily own, that when the *Motives* are ſo *forcible*, there is a *greater crime* in the *neglect* of the duty, but *leſs glory* in the *Performance*: And here however it may be for *Vincent de Paul's* Credit to have taken ſome care of the *ſad remains of this Wretched Band*; it is not much certainly for the honor of the *French* Nation, or of the [a] *Saintly Biſhops* thereof to leave ſuch unheard-of calamities to the *poor relief of a Private Collection.* And were there ever

[a] Pi. Par. p. 11.

now

now in this *Uncharitable Iſland* ſuch Patterns of *unparallel'd miſeries*, as perhaps have not been ſeen in the world, ſince the ſiege of *Jeruſalem?* If not; if our Laws take care not to *remedy* ſuch calamities, but to *prevent* them; if they rather ſend *Bread* to the Poor when they are *Hungry*, than give them *burial*, when they are *famiſh'd*; Upon what grounds can any *ſenſeleſs Projector* queſtion the wiſdom of his Prudent Anceſtors, which, if *once receiv'd* in his *beloved Country's* would *weigh down* all their *Carita's, and Lazaretto's? Private Foundations* may perhaps ſucceed well, tho' they are the reſults of *Fancy*, and *Caprice*; But the Publick Charity of a Nation is not to be founded on the *tricks* and *devices* of *little deſigns*, but upon *ſolid maxims*, and *laſting Conſtitutions*, which are really made for *uſe*, not *ſhew*, and are more truly *great*, than *ſtately*. For [a] Hoſpitals may eaſily ſwell into Towns, [b] Infirmaries into Seas, and the Banks [c] of Uſurers into *Mountains* of *Piety*; but the Poor are not to be fed, nor the lame to be cur'd by a *ſtretch of the Pen*, and *a ſenſeleſs Hyperbole*.

We have hitherto ſeen on which ſide the Preeminence ly's not only in the *End*, and *Scope* but the *Meaſure*, and good *management* of Charity in General; we will now ſo much favor this Author, as to deſcend to his own Particular branch of it, and take a view of our Infirmaries, and Hoſpitals, and Schools, which are with

a Pi. Ro. p. 1. This Hoſpital ſeems to to be rather a whole Town than one houſe.

b Pi. Par. p. 51. *Hotel Dieu*, is a Sea, where it is continual High-water.

c Se Ritratto di Roma Moderna p. 211. of the *Monte della Pieta*: -ſi paga una poca coſa per cento, per Mantenimento di queſt opera. Which is thus expreſs'd p. 39. Pi. Ro. *No* or at leaſt, no conſiderable uſe paid; and in Theod. Amyd: nulla ſaltem conſiderabili pro mutuata pecunia recepta uſura: p. 93 Malines Lex Mecat. c. 13. p. 34. In Italy there are *Montes Pietatis*, where the Poor may borrow upon pawns, and pay after the rate of 3 or 4 per *Cent*.

us only the products of a Private, not a National Charity.

When the Abbies then were here dissolv'd, and [d] the crimes of the Religious industriously laid open; those *apparent abuses* of their Ancestor's Charity had naturally such an influence on most men, as would rather incline them to *distribute* their *alms occasionally* on their Neighbors, than *bestow much* on any *lasting* Foundation; which might soon be made a *receptacle* and *seminary* of impiety, and consequently obnoxious to dissolution. The Monks therefore were doubly injurious to the Poor of this Nation; first *by intercepting* the Alms of the former ages: and *2dly* by *preventing* the bounty of the Latter. And yet such was the *efficacy* of our Faith, and so *great* the *liberality* of our *young Josiah*, that it broke through all *these Reasonable prejudices*, and [e] signaliz'd the *beginnings* of the Reformation with the most *noble instances* of unparallel'd Charity: [f] *Then* rose that *great Hospital* of Christ-Church, which hath in this short space, maintain'd, and Educated above 12000. Children; and that without forcing them to *beg* their *Bread* in the High-ways, [g] *More Romano:* or to be [h] Common Link-boys for their lively-hood, which is the ingenuous method of *French* Education. *Then* were founded the two famous Infirmarys of St. *Thomas*, and St. *Bartholmew*, in both which near 4000. Patients are yearly cur'd and discharg'd, besides those that dy under the care of the Hospital. *Then* lastly

d See 37 H. 8. c. 4. 1 Ed. 6. c. 14. see Dugd. Monast. Angl. p. 390. & p 406. Godw. Ann. H. 8. ad An. 1535. Antiq. Britan. in Cranm. Hospin. de orig. Mon. p. 273. -Propter graves, & multiplices eorum enormitates. Weev. Fun. Mon.

e Burn. Hist. Ref. l. 1. A. 1553. p. 222.

f Of the yearly number of those that are maintain'd in the Hospitals; see the Spittle Sermons, particularly Dr. Stillingfleet's, Dr. Tenison's, and Dr. Hicks's.

g The young Boyes of Letterd Johns Foundation beg alms of good People. Pi. Ro. p. 30. see p. 42.

h Children of the Hospitals of *les Enfants* as well as the Blew-boys gain part of their livelyhood by carrying Torches, &c. Pi. Par. p. 36.

the

the Palace [i] of *Bridewell* was chang'd into an Hoſpital, which yearly receives near a 1000. indigent, and miſerable Vagrants. All theſe were the great, and yet not the only Foundations of the firſt of our Proteſtant Kings; all ſetled in one City only, upon the incitements of a Martyr of this Church; all built, or endow'd in his firſt years, as an earneſt only of his future Munificence. Theſe noble Precedents of Royal bounty were ſo well copied out by Proteſtants of an inferior Rank, [k] *Lambert*, [l] *Cobham*, [m] *Greſham*, [n] *Sutton*, [o] *Whitgift*, [p] *Leiceſter*, &c. that almoſt 50 Hoſpitals were founded immediately upon the Reformation in little more than the ſame number of years; and, after due Scrutiny, I can juſtly not only repeat but continue the memorable aſſertion of an eminent [q] Judge; '*That more good works of* '*Piety and Charity have been* founded within *this Realm* '*during the Reign of our late Queen Eliz. than* in *many* '*ages* before. Indeed from the *Æra* of our late Reformation we may juſtly date the Progreſs of *true* Charity in this Iſland. And tho' the late execrable Rebellion (the original of which we *now* know) muſt neceſſarily put a ſtop to it during a conſiderable part of that Period; yet I dare deliberately affirm, that, within this ſhort ſpace, more and greater Acts of well-directed Charity have been ſeen among us, than from the arrival of St. *Auguſtine* to the Death of K. *Henry* 8*th*. And yet tho'

i See Pi. Par p. 47.

k Willet. Syn. p. 962. Camd. in Cantio.

l 1 bid. & 1 Ed. 6. c. 14.

m Camb. An. p. 286. & 189. Willet. 16.

n Willet. 16. Coke in Le Caſe de Sutton's Hoſp. Ful. l. 10. p. 65. & Hern's Domus Carthuſiana.

o Willet. 16. Fuller. 16. Sr. Jo. Harr. of Biſhops p. 9.

p Fuller. l. 10. p. 65. & p. 26. Quis neſcit eum nobile Gerontocomium extruxiſſe, ſtipendioque dotaſſe; inibi multi pauperes utriuſque ſexus aluntur, & Catechiſantur. Holland in Rob. Dud. p. 77. ſee alſo 13 Eliz. c. 13. ſee alſo Dugd. 3 Tom. Mon.

q See Dr. Potter's anſwer to Charity miſtaken, p. 13. Ld. C. J. Coke's Pref. 10. Vol. Rep. See Willet. Synopſis Papiſmi 19. Cont. Qu. 2. p. 961. & 962.

theſe noble Reſults of Proteſtant Charity are ſo notorious; we need not however wonder that *he* ſhould *ſtill* reflect on our Hoſpitals, who is pleas'd to upbraid us with *Forreign Schools*, and *Colleges*. Never was a ſlander more unluckily fix'd on *us*, who [a] are the happieſt of all *Nations* in Europe in the large Endowments ſetled on our Schools, and Univerſities, by our generous Anceſtors; ſome of them Proteſtants, many of them Kings, and Prelates of another Perſwaſion. And as no difference in Opinions can withdraw us from paying the moſt profound reſpects to their memory, ſo we can hardly with patience hear their noble works ſlighted, and ridiculed by one who rather chooſes to write a Panegyric on the petty alms of a [b] *Spaniſh* Bookbinder, a *French* Inkeeper, and a [b] *Sicilian* Gentleman Uſher.

Here now, if we would inſiſt on the vaſt Foundations of [c] *Chichely*, [d] *Woolſey*, [e] *Wainfleet*, [f] *Mildmay*, [g] *Sidney*. The *mean Donatives* of [h] *Capranica*, *Salviato*, and *Palotta* would make but a *very ſmall figure*; and He that would equal forreign *Colleges* to *their's*, muſt uſe a far larger *Hyperbole*, than when he increaſes the number of the *German* Students, and augments the Revenues of *S. Spirito*. But it is not my *deſign* at preſent to tranſcribe *Woods*, or *Fuller*: The *Proof* of things *Evident* is then only *neceſſary*, when it is *extorted* by the *Impudence* of a *Flat denial*; and till then, it need not be granted to the *timorous malice* of *ſly Reflexions*.

But in common juſtice to our *Proteſtant* Founders and Benefactors, we muſt acquaint the Reader (if he know

a See Waſe's Eſſay to the hiſt. of Free-Schools.
b p. 14. p. 19. 29. Pi. Pa.
c See Duck's Geſta Chich. Wood in Coll. om. An. & Sti. Joh.
d Wood in Coll. Ædis Chriſti.
e Jo. Budden. in vitâ Gu. Patteni. Full. Churc. Hiſt. l. 4. p. 188.
f Willet. Syn. Pap. p. 960. Full. Hiſt. Camb. 146.
g Willet ib. Fuller. 16. p. 153.
h Piet. Rom. p. 14. p. 55. c. p. 77.

it

it not) that even moſt of thoſe Colleges, which derive their firſt Foundation from *Catholic* Kings, and Prelates, owe their preſent magnificence to *Reformers*; who have copied out herein *Auguſtus's* Pattern, and have chang'd *Popiſh Brick* into *Proteſtant Marble*. Few Foundations there are, that ſtand upon their original baſis, without Proteſtant Supporters: where *Halls* only were left; they have been ſince Endow'd; that is, chang'd from *Italian* into *Engliſh Colleges*: where mean Colleges were built; their ſtructures, and Revenues have been ſo ſenſibly advanc'd, and improv'd, that apparently more is owing to the concurrence of Rivulets, than the greatneſs of the Fountain. Even that *College*, which hath the *Happineſs* to be govern'd by *this Editor*, owes more to a Proteſtant Benefactor, than a Catholick Founder; and is leſs fortunate in it's birth, than adoption. It boaſts it ſelf indeed of an ancient date, but proves it rather by old *rolls*, than *tenures*; ſo that as to the revenues of it, like *Jaſon's* Ship, it wholly conſiſts of *Additions*. I am ſenſible this Gentleman is not much acquainted with the learned languages, but being of the *Latin* Church, and *Univerſity College*, I preſume he may underſtand four Verſes which are there gratefully preſerv'd; and I recommend 'em to his conſideration.

Vana ſuum jactet Benedictum *Roma*; Benettum
Ordo Reformatæ *Religionis habet.*
Ergo Domum qui Fronte octoque ornavit alumnis
Æternum nobis hic Benedictus *erit.*

Nor have the *Reformers* more promoted learning by the *Colleges*, they have built; than by the Libraries they have founded; having herein as much the advantage of their *Catholic* Anceſtors, as *Sr. Thomas Bodley's* Library

Library has of *Duke Humfrey's*. When the third part of the Revenues of this Nation were ſpent in a *Cloyſter*; when the *Clergy* frequently ingroſs'd the *white Stave's*, and challeng'd the *Seals* by Preſcription: When the wealth of the Kingdom was in the hands of the *learned*, (or rather, the *leſs ignorant*) part of it: then might it have been juſtly expected, that our *Libraries* ſhould have ſurpaſs'd that of *Alexandria*; and that little would have been left to be added by a *Bodley*, a *Laud*, or a *Selden*.

But *Learning* was never reſtor'd, till *Religion* was *reform'd*: The Monkiſh Barbarity had the ſame *Exit* with their ſuperſtition: And then at laſt Libraries were encreas'd and Learning advanc'd; when there came in a *Religion* that could bear the *teſt* of it; I am not ignorant there were ſome *few Desks* of Books in their Abbies; which as our antiquaries frequently complain, were loſt, and ſcatter'd in the General diſſolution: and yet if the Quality of theſe *Muſæolum's* may be ſeen in their remains; and a true Idea of the Fabrick may be taken from it's ruines; we have good reaſon to imagin that the treaſure was ſuch, as rather receiv'd it's price from the antiquity of the ſtamp, than the Intrinſic value of the Metal. Moſt of their Libraries may be reduc'd to ſome few [a] *Officials*; the *Legends* of their Saints; a *Catalogue* of their *Relicks*; the *Charters* of their foundation; the *Annals* of their Monaſteries; and, above all, the *Lieger Books* and *Rolls* of their *Mannours*. The Compariſon of theſe little repoſitories of Learning with the Proteſtant Libraries, eſpecially with that of the Univerſity of Oxford; would give us an *eaſy*, but a *deſpicable* victory; ſince, if we would draw a Parallel between His, and the moſt e-

[a] See Bale and Pits de Scriptor. Anglic. who both borrow'd their Catalogues from Leland, appointed by H. 8. to Survey the Libraries of the Monaſteries.

minent

minent Libraries elſwhere, we ſhall find, that, this younger Brother, like *Benjamin*, hath the greater portion. [a] Here the Fathers appear in their genuine dreſs; and are unacquainted with a *Spunge*. No Authors here ſuffer under the *Inquiſition*; nor are maim'd by an *Index Expurgatorius*. Not a leaf wanting in any of our Books, but what has been cut out by ſome honeſt Gentlemen, who ſaw it was not wiſdom to attacque 'em by any other method. Our Adverſaries too are receiv'd into our *Arſenal*; nor do we fear, that our Souldiers ſhould be diſmay'd at the ſight of the *Sons of Anak*. So that if this, by reaſon of its far later date, ſhould hardly equal the *Vatican* (which yet it ſurpaſſes) in the number of it's Books; yet certainly in the freedom of acceſs, and the ingenuity of the Management, it muſt be allow'd to exceed it.

But however *Few* and *Mean*, their *Colleges* are, Their Monaſteries, we own, want neither [b] *number* nor *riches*. But here we are concern'd to know, under what ſpecies of Charity, we ſhould rank theſe *Religious Houſes*, whoſe *deſign* is *unwarrantable*; whoſe *rules* are ſometimes *ſenſeleſs*, and more often *impious*, which uſually *proceed* from a *Caprice*, and [c] (to ſay no more) *nouriſh Enthuſiaſm*.

At beſt [d] they are eſteem'd among themſelves the reſults

[a] See Dr. James. Ecloga Oxonio-Cantabrigienſis. & Bellum Papale.

[b] Nello Stato Eccleſiaſtic. in Italia Conventi di Monache 272. Conventi di Maſchi 388. Greg. Leti. Ceremon. Pa. 5. p. 155. Amſtel. 1685. See Pi. Rom. part 3. cap. 3. p. 103. In England, ſayes Bozius, Dena, millia Monaſteria numerabantur (which is not much above 9000, more than ever were) but he is the ſame man that ſays there are in Rome Templorum tria millia. See Boz. de ſign. Eccl. l. 11. c. 3. See Sir Edw. Sandys. c. 7. See Hoſp. de orig. Monach. p. 274. Concil. Tom. 3. Del. Card. Conventuales ordines abolendos eſſe putamus omnes.

[c] He la Politica degli Eccleſiaſtici e ſtata quella; Che ha introdotto nella Chieſa Romana tanti Conventi di Frati, e tanti Monaſteri di Monache, non gia il ſolo Zelo della Religione, come altri penſano.

[d] Quando in una famiglia ſi trovano ſette o otto fratelli poveri, à quali non ſe

ſults rather of Policy, than Religion, and conſequently more ſubſervient to convenience, than Piety. They only give men opportunity of keeping up *that*, which the Italians ſo much admire, the *Grandezza* of a Family; and of making a *Cheap* and *Gentile* Proviſion for a *ſupernumerary* Son, and an *Odd* daughter. For an Honeſt Trade will *taint* Roman Bloud; but a *Cowl, and a Veil* conſiſts with *Gentility*. *This* is then the only piece of Charity which we *want*; or rather *neither have nor want*: This is *that*, the very footſteps of which our Prudent Anceſtors have not ſuffer'd to remain among us; and yet this is *that*, which is the *overweaning hope* of this *Pamphleteer* and the *great deſign* of this Treatiſe to introduce. For to what other purpoſe are all parts "of it fill'd with the Praiſes of Perſons ſingle, diſin-"gag'd, and ſequeſtred from the world: [a] uſing no Beds "but inſtead thereof Sacks, or bare boards; [b] having one "common habitation, one Purſe, one Pantrey, and who "are at ſuch a diſtance from any real Propriety, that thoſe "cold words *Meum* & *Tuum* (the Sourſe of all Diſſen-"tions) are baniſh'd out of their Society.

Theſe are the old and obſolete Praiſes of a Monaſtic life; and ſhall therefore receive an anſwer of no little ſtanding, in the *words* of *our Church* [c].

'As for their wilful Poverty it was ſuch; that when in 'Poſſeſſions, Jewels, Plate, and Riches, they were equal to 'or above Merchants, Gentlemen, Barons, Earls, and 'Dukes; yet by this ſubtil Sophiſtical term Proprium in 'Communi, they mocked the world, perſwading that not-

ſe è permeſſo per la nobilita della lor naſcita d'abbracciar profeſſioni baſſe, è una gran Commodita quella di pateri far Frati &c. Dial. Polit. Genev. Chovet. 1666. Si Cænobia in Anglia florerent, hæreditates manerent penes primogenitos indiciſæ. Reiner. de Antiq. Bened. in Angl. p. 230.

a Pi. Pom. p. 107.

b Pi. Par. p. 66.

c 3d. Part of the Homily of Good Works.

'withſtanding

'withstanding all their Possessions, and Riches; yet they 'kept their vow, and were in wilful Poverty. But for all 'their riches they might [a] neither help Father nor Mo-'ther; nor other that were indeed very needy, and Poor 'without the license of their Father Abbot, Prior, or War-'den yet they might take of every man; but they might not 'give ought to any man, no not to them, whom the Laws 'of God bound them to help.

Here we have the exact copy of the *Pharisaical Corban;* and as *this,* and the *other Impieties* of the *Regulars,* [b] discovered at the dissolution of their houses in *England,* will not permit us to have any *great opinion* of their *devotion*; so the Present weakness of *Spain* and [c] *Italy,* [d] which apparently proceeds from the vast numbers of the Religious there, hardly suffers us to think, that there is any *Politick Convenience* in maintaining them.

Now then; if we had leisure to recapitulate the Charge, and the defence; we might see how justly *Protestants* are accus'd of *defect* of *Charity,* who *alone* can be *properly* said to exercise any; how deservedly *English-men* are exhorted to a constant exercise of liberality, and a *Prudent management* of it, whose *Legal Provisions* are *alone,* and *only* are sufficient to *answer* its true, and *great designs;* how *ingenuously* at last *we* are Charg'd with want of *Hospitals, Schools, and Colleges;* who in the former come behind few, in the latter exceed all Countries in *Europe.*

For if we had an *Index Expurgatorius* to strip *this little Book* of it's *Rhetorical Flourishes;* the Roman Colleges, and French Hospitals would ly in a far less

a See this prov'd in Crusii Ep. Jesuit. 2 n. 7. & 8.

b Burnet. Hist. Ref Pa. 1. l. 3 p. 189.

c Veramente il veder le Citta del Pontefice le meno popolate di tutta l' Italia Dial. Polit Gen: Chovet. 1666.

d Nello Regno di Napoli Conventi di Monache 533 Conventi di Frati 680. Leti. p. 156. see p. 159.

compaſs. For *then firſt* he would probably have omitted thoſe ſtructures, [a] which are only prov'd to *have been* by doubtfull Inſcriptions; and which are now extant in no other *Rome*, but *Sotterranea*. And again, he would ſcarce have ſuffer'd the Reader to be troubled with [b] *Platonic Structures*; ſuch as have no other *Foundation*, but in *the mind of the Donor*, or rather in the *wiſhes of the Begger*. But it was an *agreeable task* for him, that would overthrow our Doctrine with ἀνέκδοτα, and *future treatiſes*, to depreſs the *Honor of our works* by *Utopian Charity*, and *Intentional Hoſpitals*; which we could eaſily have anſwer'd by giving him a large deſcription of Mr. Cowley's College, and Mr. Milton's School. And laſtly we ſhould poſſibly have not ſo much receded from the Pattern of that Good Steward, whom he commends in the Preface, as inſtead of [c] 100 to ſet down 150 *more or leſs*; or in the place of [d] 100000 Crowns to put down *about* 37500*l ſterling*.

We ſee therefore that this Author is *juſt in the Main*; and doth not *keep* what he *takes* from us, but only *tranſports* it; he *annihilates* indeed and *extenuates* Hoſpitals *at home*; but then he *erects*, and *augments* them *abroad*; and ſo only *robs Paul* to *give* to *Peter*.

We have already then taken a ſurvey of the *Forreign*,

a Such is Hoſpitale D. Mariæ in Portico. ſee alſo p. 57.

b See Pi. Pa. p. 10. Mr. Vincent had at firſt one only Companion; which ſoon after encreas'd to 10 or 12, and ere this (*as we may gueſs with probability*) amounts even to thouſands Pi. Par. p. 59. I am told there is a deſign to build eight or ten fair Halls; all to be furnish'd with beds; with white Fuſtian Curtains; with each one a Straw Bed, and a Feather Bed, and a Good Quilt &c. ſee alſo p. 60. and p. 61.

c Entrate, Che baſtano per mantener *Cento* giovani Tedeſchi. P. 264. Ritratto di Roma Moderna: in Roma 1652. con licenza de *Sup* Compare this with Pi. Rom. p. 71. The Alumni of this College are 150 *more or leſs*.

d A Rome il y a un hoſpital qui a 100 *mil eſcus* de fonds; où meſmes les Gentilhomes, lors qui'ls ſont malades, ſe font porter. Scaliger in Sca. Edit. Fabr. Groningæ 1669. p. 206. Vide Præf. p. 2. Theod. Am. p. 16. Annuus hic cenſus ad centies mille *aureos ferè* aſcendit.

and

and *Engliſh munificence;* It remains that we enquire whether his pretences to *Devotion* are *better* grounded, than thoſe to *Charity*; and whether "*thoſe* [a] *who pre-* "*tend to enjoy more light of truth are inferior in the* "*true fruits of truth, Good-works.* And here it is only neceſſary to make this Author ſpeak intelligibly; to perform the office of an Expoſitor, and in it, that of an Anſwerer.

A conſtant Practice *then* of a *Right* and *Regular Devotion* is *certainly* an *evidence* of a true, and lively *Faith*, becauſe a *neceſſary* reſult of it, The Eſſence *undoubtedly* diſcovers it ſelf in it's Property; and is not only *ſhewn by it, but appears in it.* If in *this ſenſe* therefore, this Author would *inferr* the *ſincerity of men's* faith from the *goodneſs* of their *works;* he would be no more *ſingular* in his *arguments*, than in his *diſcoveries*, and this might *deſervedly* be rank'd *among one of his new Italian Inventions.* But *now*, becauſe the *reality of our Faith* is to be judg'd by the *intrinſic goodneſs of our works;* is therefore *the truth of our tenets* to be try'd by the *outward appearance of our Actions*? *External Acts* are as *fallible ſigns* of Piety, as *Verbal expreſſions*; we *ſee* no more men's devotion in the one, than we *hear* it in the other; and *both* may *probably flow* from an *holy zeal;* and *both* may *poſſibly proceed* from a *groſs Hypocriſy.*

But if we ſhould admit, (which without fear of the conſequences we ſafely may) That the truth of a Doctrine is to be try'd by the *outward Good works* of it's Profeſſors, it was certainly to be hop'd that ſuch *works* ſhould be aſſign'd, as a *Common Standard*, which were *evidently, and indiſputably Good*, or at *leaſt* not *apparent-*

[a] Præf. p. 4.

ly Bad. But now for this Author, to produce [a] the Italian Idolatry and [b] French Superſtition, as the *beſt* ſpecimen of their *Devotion*, and *Piety*; is a *frank confeſſion* indeed, which gives him *for once* the title of a *faithful Relator*; but a *very unhappy Arguer*. For when [c] in this *whole treatiſe the Regularity of the Practice* is propos'd as a *Proof of the truth of their Doctrine*; here the truth of doctrine is *aſſum'd* to *juſtify* the *regularity of the Practice*. And ſo to fill up the *circle of* the *Argument*, the *Principles* are apparently *true*, becauſe they produce *Good works*; and the *works* are as apparently *Good*, becauſe they flow from *true Principles*.

This is ſuch *ridiculous Sophiſtry*, as a man would not probably have been guilty of, that had never ſeen the famous Univerſity of *Sapienza*, nor reprinted [d] *Occham*. We allow him therefore, that there are [e] *Dirige's and Trentals* at Rome, and that there is no *Sodality of the ſuffrage* in England. We put the *ſame limits* to our Prayers, that God hath *ſet* to his mercy; and dare not ask that *refrigerium* for our Friends, which *Abraham* deſpair'd of obtaining for his *ſon*. We own again that "[f] their Churches are beauteouſly grac'd with the ſacred "furniture of Pictures; whereas our walls are plainly adorn'd with ſome holy admonitions only; and, among them, uſually with the *ſecond Commandement*. We willingly grant him therefore the whole credit of this Piety: we own their *Obits*, and *their Images*, their [g] *Confeſſional Chairs, and ſatisfactory Penance*; we come not in as *ſharers* in this *Praiſe*, nor envy them the *monopoly* of it. Thus far therefore the Author hath made Good his *Claim*: but hath thereby gain'd ſuch a *right*,

[a] See p. 2. Piet. Rom.
[b] p. 2 &c. Pi. Par.
[c] See Præf p. 4.
[d] See Ars Rationis. Ox. 1673.
[e] See Pi. Ro. c. 8 p. 93.
[f] Pi. Rom. p. 4.
[g] See Pi. Ro. p. 90, & 91.

as

as will only prejudice his *title* to the true acts of *genuine* devotion. This *Leaven* insinuates it self into each part of the *Mass*, and a multitude of *Erroneous acts* will not arise to an *accumulative virtue*. The failure therefore of the Romanists in the Exercise of almost every act of Piety might easily be prov'd, were it not a task not long since anticipated by a [a] *Treatise*, which is yet *unanswer'd*, and which is so *full* that it needs not be *enlarg'd*, and so *late*, that it *needs* not be *repeated*. However, since some men will not easily imagine so much Confidence, as the Papists always shew in this Cause, to proceed from no shadow of advantage on their side; it will be requisite to consider, on what seeming grounds this assurance may probably be thought to be founded.

Many men *then*, that *measure things* by the length of their *shadows*, take the dimensions of their Charity and Devotion from the *Grandeur* of Almsgiving, and the *Pomp* of Piety. The *Pageantry* of *Images* and [b] *Relicks*; the outward *Severity* of their *Asceticks*, and solitude of their Hermits; the Austerity of some of their *Religious*, and the *Enthusiasm* of others, *naturally* make a deeper impression on *Fanciful men*, and *Easy women*, than the strict, and regular exercise of a *wise rational*, and *manly* Devotion. A *silent Groan*, an *inward sorrow*, a *long*, and that a *necessary* and *indispensable contrition* make a less *shew*, than the *ceremony* of a *Fast*, and the *Luxury* of a *Fish-entertainment*. The *secret worship* of an *invisible object* is a less popular act of Religion, than the adoration of an *Image* at *Paris*, and of the [c] *Volto Santo* at *Rome*. To feed the Hungry, and to relieve the Sick is the *homely* method of *Northern Charity*; But to build a *stately*

a See a Discourse concerning the Devotions of the Church at Rome, especially as compar'd with those of the Church of England. Printed Lond. 1687.

b See Pi. Pa. p. 41.

c Pi. Ro. p. 6.

[a] *unendow'd* Hoſpital for the Poor to ſtarve in *gentilely*, is, the more *magnificent* inſtance of *Italian* Liberality. "When the [b] *Florentines* go before the Condemn'd Cri- "minal two by two, cover'd over Head to the very Feet "with black Frocks of Buckram; when the [c] Ladies of "*Paris* carry the Porridg-Pot between two of them "upon a ſtaff all up and down the Pariſh; which they "keep as bright as the Hollander doth his Andirons; it is natural for ſome men, that are pleas'd with odd ſights; to judge of the truth of a Religion by the bright- neſs of the Porridg-Pot, and the blackneſs of the Buc- kram. And ſeriouſly thoſe are guilty of no better in- ferences, who pretend to be converted to Popery by the ſight of a Religious Cavalcade, and the ſolemnity of a Proceſſion. The Advantage therefore of this, as of all Superſtition, lies only in outward appearance, and ceremony; and they, the *eſſence* of whoſe Religion conſiſts in a *ſhew*, are carefull to keep up *the ſhadow*, that is, the *Subſtance* of it.

Thus have I rather choſen to reflect upon the Work, than expoſe the Author; though the latter were not only a more eaſy task, but as juſtifiable an undertaking: for one that has dealt with us as he has, muſt not look for that quarter we can give a fair and open ene- my. But it will not be adviſable for him to make too bold with our good nature; or try the utmoſt extent of civility: eſpecially one that lyes ſo open, ſhould take care not to be too provoking. Let it ſuffice that he has left us, and let us be quite rid of him; but let him not believe himſelf privileg'd by his deſertion to libel our Church and Univerſity. If he muſt be buſy, let him add examples to an *old Rhetoric*; or glean

[a] Pi. Ro. p. 14. [b] Pi. Rom. p. 62. [c] Pi. Pa. p. 25.

the

the *Janſeniſts Logic*; or pick ſtraws out of *Il Maeſtro di Camera*; or buſy himſelf with *Immanuel Theſauro's bees*: theſe are imployments ſutable to his capacity; and ſuch as he may purſue without interruption. But if he will riſe above his Form, tamper with Controverſy, pretend to manage an Argument, degrade Kings, and aſperſe Countryes; he muſt expect to be made acquainted with himſelf; and receive due correction for Aſſuming. It reflects upon the wiſdom, which his long experience ſhould have taught him, that when he deſigns to begg ſomewhat tow'rds the finiſhing of *Works already begun and attemted*, he ſhould lard his petition with the ſlander of his Country; and think to purchaſe at the expence of our reputation. But I hope the event will convince him of his miſtake. For though I would exhort all men, and eſpecially Engliſhmen to the conſtant exerciſe of Charity; I would likewiſe adviſe them, to know into what hands they depoſit their money; for there may be *Mountains of piety* ſo unlike thoſe at *Rome*, that inſtead of Intereſt gain'd, the Principal may be loſt. If I can obtain this juſt requeſt of the prudent Reader, I ſhall reſt ſatisfy'd with the ſucceſs of theſe Reflexions; as being hereby indifferently well aſſur'd, that however the Particulars of *this Treatiſe* have been anſwer'd, the main deſign of it will be fruſtrated.

F I N I S.

A Vindication of Proteſtant Charity, in Anſwer to ſome Paſſages in M. M's. *Remarks on a late Conference.*

SInce the Proteſtant Churches, Hoſpitals, and Schools, are ſo frequent in this nation; and ſo obvious to every man's eye; we have juſt reaſon to imagin, that they, who ſtill pretend to be ignorant of them, do not in one point only decline the uſe of their ſenſes. For is it otherwiſe poſſible that the *Roman Lazaretto*'s ſhould be more viſible than the *Engliſh Hoſpitals*? unleſs by ſome new rule of opticks, the Object appears larger, when it is at a greater diſtance. Whatever reſpect therefore others may have for this Gentleman, I cannot think him very carefull of his own reputation, who is the Author of ſo *ſevere*, and yet ſo *groundleſs* a Calumny. Where there is a conſiderable diſtance either of time or place, where the matter of Fact is ſecret, or the Witneſſes ſcarce, a ſlander is more readily believ'd, or at leaſt more hardly confuted. But the plain, and bold denial of things done in our own Nation, in our own time, is a Poyſon that carries with it it's own Antidote. Wherefore tho' the confutation of ſuch evident, and notorious falſhoods be a very eaſy task; perhaps it may be difficult to excuſe the impertinence of confuting them. However becauſe, this *Topick* hath been confidently [a] inſiſted on by many eminent *Papiſts*; and becauſe an error long aſſerted with more than ordinary aſſurance, often gains a pro-

[a] See Boz. de ſign. Eccl. tit. Magnif. and Stapylton. p. 2. 10. to 2. &c. and Tho. Car. Pi. Par. p. 242. and Hill againſt Abbot. p. 145.

portionate

portionate belief among the inconſiderate, it may ſeem worth while to undeceive well meaning men, who are not parties to the ſlander, but miſled by an *Implicit Faith.*

As to the other part of Mr. M's. Remarks, it is not my buſineſs to conſider it; much leſs ſhall I concern my ſelf to leſſen the repute of the Author. I ſhall only obſerve, that, ſince he confidently affirms ſo much, and proves ſo little; they very well underſtood his Talent, who in theſe late Conteſts, imploy'd him not as a Diſputant, but an Evidence. Had he kept within that Sphere, we ſhould not have thought our ſelves concern'd with him; But ſince, he has been pleas'd to ſhew his reading in the *Oxford Treatiſes;* and among his Remarks, to inſert this following Obſervation; we ſhall only examine the *truth* of it, and then commit him into better Hands.

[a] I am not ignorant, that *ſome* Hoſpitals, Almſhouſes, and Churches have been built by Proteſtants: "[b] But "there is no more Proportion between *Dr. Teniſon's* "two Pariſhes and a couple of the pooreſt Vicariges in "*Wales*, than there is between the Monuments of Ca- "tholic Zeal, and whatever of that kind hath been done "by Proteſtants. It will be a great while before the "Reformation builds the *fortieth part* of what it hath "pull'd down. Nay, (ſuppoſing that this poor Na- "tion is not to return to it's ancient Religion) there "is more likelyhood, that Reformations following one "another, like Egyptian plagues, the ſucceeding ones "ſhould ſtill devour what the preceding left; than "that men, who have taken Sacrilege for the ſervice of

a See Remarks. p. 21. ſee alſo p. 17. 15, 19, 20, 22.

b For ſome proof of what is here ſaid, ſee a book lately printed at Oxford, called Pietas Romana & Pariſienſis; By which in ſome meaſure the reſt may be gueſs'd. *Marginal note upon this Obſervation Remarks. p.* 21.

"God ſhould endeavour to repair any part of what is "already deſtroy'd.

This Remark now, if deveſted of the Uſual Civilities, will amount to theſe two Propoſitions.

1. That the *Monuments of Catholic Zeal* were pull'd down by *Proteſtants*; and that conſequently *they have taken Sacrilege for the ſervice of God.*

2 That the Proteſtant Alms will not be equivalent to the *fortieth part* of Catholic Charity before the Reformation.

That both theſe aſſertions are falſe, any one knows, that is leſs ignorant than this Gentleman ſeems; and therefore it is for his ſatisfaction chiefly, (for few will be exempted out of the other Predicament) that I'll prove them ſo.

Firſt then; were it not the cuſtom of ſome men to give the title of *Catholic* Princes to *Reformers;* and, when it ſeems advantageous, to return the Complement; it might juſtly be wonder'd, upon what account, the *firſt Defender of the Catholic Faith* bears the Character of a Proteſtant. He was a Man too much wedded to his own notions, to eſpouſe *Luther's* Doctrine, which he had pretended to confute; and too little forgetful of injuries, to patronize his cauſe, who had treated him, rather like a Diſputant, than a King. The Proteſtants were never more expos'd to the fiery tryal than in his time; and had as little reaſon to think him a Reformer, as the Jews once had to miſtake their Perſecutor for *Meſſias.* The Diſſolution of Abbies, leaſt it ſhould ſeem the act of a Proteſtant, was immediately ſeconded by the 6 Articles; and even that was no more, than what had been attempted by *Popiſh Parliaments*; & in ſome meaſure [a] compleated by Precedent

[a] See of Ed. 2. alienations of Ch. Lands, in Johnſton's Aſſurance of Abby Lands. p. 40.

Kings;

Kings; the ſuppreſſion of Religious houſes being only a copy drawn from Proteſtant *Henry the* [a] *5ths* original. Either *Hen.8th* was of the ſame Religion with *Gardiner* and *Bonner*; or, (what little commends thoſe pillars of *Catholiciſm*,) they pretended to be of the ſame with him. There is no colour then for calling K. *Hen.* 8. a Proteſtant; but that this Gentleman hath ſomwhat to ſay againſt him, and therefore wiſhes him to have been ſo. If all are Proteſtants, that deny the Popes Supremacy, we may ſtortly expect the reeſtabliſhment of the *Edict of Nants*; If all are Reformers, that are eſteem'd Sacrilegious, *Charles Martel*, and *Boniface the 7th* would be in our Number, and as many Biſhops, as would probably make out our Succeſſion. Wherefore none of our Conſiderable Hiſtorians, tho' they were no great Friends to *Abbies*, have ever claim'd *Hen.8th*; and thoſe Popiſh writers, who have had no good opinion of his Acts, [b] have not yet dar'd wholly to diſown him. They were *Papiſts* only that firſt by their [c] corrupt manners drew down the *odium* of all good men upon thoſe noble Foundations; they were *Popiſh Parliaments* that offer'd the revenues of them [d] to *Rich.2d*, and actually gave them to *H. 8th:* They were *Popiſh Heads* who [e] being partly obnoxious for their Crimes, and part-

[a] Centum Prioratus Monachorum alienigenarum Henricus 5tus ante diſſolverat. Cambd. 1 Bri. p. 11. See Fabians Chr. A. 1414. & 2 H. 5. & ſee alſo in A. D 1410.

[b] Reiner. de Ant'q Benedict. in Angl Aperte conſtat ipſum in iis ſolum articulis doctrinæ Chriſtianæ diſceſſiſſe ab avita fide, quæ ipſius libidini, & avaritiæ contraibant; nempe in Primatu Pontificis, & vitæ communis Monachorum & Regularium ſuppreſſione. See alſo p. 226. Even Sanders dares not call him Proteſtant, but with his uſual modeſty, Alter quidam Mahumetes. l. 1. de Schiſm. Angl.

[c] See Nic. Clemang. de corpto Eccl. ſtat c. 2 21 and 23. Eraſm. in χολ. in Epiſt. ad Ruſt Mon.

[d] Vid. Hiſt. Walſingh. in Rich 2. de Parl. Gloc.

[e] See Rob. de monte de immutatione ordinis Monach. & W. Thorn in his Chron. p. 1781. Edit. Twiſd. Lon. 1652 Temporibus Henr. 8 nullum fere repertum eſt. moneſteriam ubi non adulteriorum, ſtuprorum, inceſtarum libidinum, ſodomiæ, nefandorumque flagitiorum plurima non reperirentur veſtigia, eaque & teſtibus comprobata. Hoſp. de orig. monaſter p. 273. See Antiq. Britan. in Cranm. & Pol. Virg. p. 121.

ly corrupted [a] by the **prospect** of a greater allowance [b] basely resign'd even before the **Act** of Parliament, and treacherously gave up the **bounty** of their **Founder**, and betrayed the Rights of their Successours. It was lastly a *Popish Prince* that enforc'd, and a [c] *Popish Bishop*, that was a main Agent in contriving those surrenders: and all the part that *Latimer* acted in that fatal *Catastrophe*, was only a perswasive, that the Revenues of those religious Houses might still remain intire to the Church, and be appropriated to better uses. That the suppression of Abbies therefore should be imputed to Protestants is part of the same figure, by which we are charged with the *Cecilian Plot*; and the *murther of King Charles the first.*

However if Sacrilege, and want of Charity did not "*come into the world* with the *Reformation*, this Gentleman is so civil, as to say, (*if we please*) "that it only *usherd* it in. It went before it, tis true, as bad manners go before good Laws: but where a natural connexion should be shewn; to inferr a necessary agreement from a bare Precedence of matter of Fact, is Logic which this Gentleman never learnt at *Oxford.* The Papists thought they had some reason to hope that [d] the late *Civil war* would have *usherd in* their Religion. And yet had I no other grounds to think them rebellious, my reason would have hinder'd me then, as my civility doth now, from giving them that title.

f a See Dugd. Hist. Warw p. 803 &c. L. Herb p. 442. Godw. An. 1589 & and 1535.

b See Weever Fun Mon. p 100.

c See Dugdale Hist. Warw. p. 802. and *the Oxford Editor* is of opinion that even Cromwell was a Papist too. See Church Gov. part v.

d See More in hist. Prov. Angl. Soc. Jesu l. 10. Non immerito augurantur omnem quæ nuper facta est rerum mirandarum conversionem non ad restituendam sed ad abolendam cum tempore hæresin pertinere: p 503. See also D. du Moulin's Epistle.

But

But Secondly, the Subject of our next Inquiry, is the compariſon of Popiſh and Proteſtant [a] Charity, as to *Alms-houſes*, *Hoſpitals* and *Churches*. And here it might be juſtly expected, that the diſproportion of years ſhould be accounted for; and that no man would think our Hoſpitals any more than thoſe of Rome ſhould be built in a day. However becauſe the conqueſt is the greater, by how much larger the allowances are; we are willing, that the ancient Charity ſhould ſhew it ſelf in it's full growth; in which certainly if at any time it appear'd before the diſſolution of Abbies. At that time there were in England [b] 110 Hoſpitals, if we take in all that bore the name; otherwiſe, conſidering the Revenues, very few of them will bear proportion to an *Engliſh Alms-houſe*, or to ſome of the fam'd *Infirmaries of Italy*; the revenues of ſome of them amounting to 1[l]; of others to 2[l], 3[l], 4[l], and of ſome even to 6[l] and upwards. And moſt of theſe being either *Appendages to Monaſteries*, or at leaſt *under the government of Regulars*; thoſe who were deſign'd *Aſſiſtants to the Sick*, engroſs'd the Revenues, and diſtributed to the others only ſome mean largeſſes, ſome Pepper Corns, as acknowledgments of Right. And whereas not only thoſe Hoſpitals but moſt of the Monaſteries too, had been chiefly deſign'd ([d] as appears in their Charters) to *keep up hoſpitality*,

[a] See Remarks p. 17.

[b] This is the exact number of the Hoſpitals in England according to Harpſfield, Cambden, Speed Weever &c. and in Rome there are only viginti quinque Hoſpitia Publica ægris curandis aptata &c. Stap. de magn. Rom. Ecc. l. 12. c. 11.

[c] Bona in uſus alios damnabiliter converſa contra dicti hoſpitalis fundationem. Dugd. Monaſt. Angl. p. 390, & p. 406. Cum Hoſpitale S. Bartholomæi ad ſuſtentationem infirmorum antiquitus fundatum erat, & jam de fratribus ſanis & validis contra ipſam fundationem occupatum exiſtat &c. See. 3. Tom. Monaſt. p. 95.

[d] See their Charters in Dugd. Mon. 1, 2, &c. ad Pauperum Hoſpitalitatem--ad ſuſceptionem Pauperum & infirmorum.

and to ſupply the defects of alms, and national contributions; the Practice of *the Religious* was ſo little agreable to the intents of their Founders; that (as [a] an cient and one of their own writers obſerves) they would not purchaſe the lives of the famiſh'd poor at their gates, with the retrenchment of the leaſt part of their luxury. *Sic patrimonia Regum Eleemoſynæ Pauperum profligantur:* And if any perſon will impartially conſider the juſt complaints in *Paris*, and [b] *Knyghton* againſt the *Regulars* avarice, he will eaſily make a juſt eſtimate of the ſad condition of the Poor of this nation; when their revenues were managed by ſtewards, who ſeldome were ſo juſt as inſtead of 50 to ſet down 5. Nay even thoſe of them, who ſeem'd a little more conſcientious than the reſt, did ſeldom diſtribute more than the [c] 45*th* part of their annual revenues.

Thus had the *Monks* promiſcuouſly uſed the treaſures of the poor, as their own; and therefore that *Popiſh* Prince, who firſt ſeiz'd on their revenues made too little a diſtinction between them: leaving nothing for the Reformers to do, but either to reſtore to the poor that ſhare of the Lands, whereof the *Monks* firſt, and afterwards the *Popiſh Parliament* had depriv'd them;

a Giral. Itin. Camb. l. 1. c. 3. De 13 ferculis vel 14 quæ ſibi de ſolo conſuetudinis jure deberi contendunt, tempore famis, & inediæ priuſquam unum ad tempus intermitterent, aut à conſuetudine vel in modico recederent, terras monaſteriorum & manſiones in fænebrem prædam perditum ire, & quod crudelius eſt, Pauperes ad januas catervatim obire permitterent. & perire. See alſo p. 83. 16. Maſſon. de Ep. Urb. l. 6. in Cl. 5. Religioſi quam profeſſi videntur, paupertatem præ cunctis mortalibus exoſam habent.

b See Knyghton l. 2. c. 14. Talibus abſtrahere nocentes divitias opus eſt charitatis. Apud nos Chriſtiani mendicant ut apud eos panem Paterini manducent. See M. Paris in H. 3. p. 346. & p. 596. & p. 727. & paſſim. Edit. Tiguri 1589. p. 727. Si pauperum Eſurientium clamor inſonuit hæc erat illius (prioris de Thetford) pectore cura minor.

c Se Dugd. in Warw. He that brought the complaint upon the ſuppreſſion of Abbies in Holinſh. p. 1050 ſays it was much amiſs, that a great part of the land that was given for alms to the Poor ſhould be ſpent on a few ſuperſtitious Monks, who gave not 40l in almes, when they ſhould have given 200 &c.

or

or to give them an equivalent in [d] Legal Proviſions. The former method was more ſuitable to the opinion of our [e] *Divines*; who upon the ſuppoſal (I believe) of ſome inherent ſanctity, always preſs'd a reſtitution *in ſpecie*: the latter was embrac'd by our *Stateſmen*; as being the leſs ſpecious; yet more ſafe. For had *Ed. 6th* redeem'd ſome of thoſe Monaſteries, and converted them into Hoſpitalls, or Biſhops Sees, we may plainly diſcern, from the fortune of Weſtminſter Abby, what a Revolution they muſt have expected under *Qu. Mary*. Fabricks, if kept intire, might have reverted; but the Rates of the poor will not probably be imployed to the maintenance of *Regulars*.

I ſhall repeat nothing of what I formerly ſaid concerning thoſe excellent Laws: but may add, that even the *Penal Statutes* which now ſeem ſo dreadful to ſome men, are ſo many inſtances of our Charity to the poor, and only force the obnoxious to a compulſive liberality.

This hath been our *national munificence*. And if *M. M.* will be pleas'd to peruſe the Autorities which I here preſent him with, he may eaſily be ſatisfied, that *the Charity of Private Perſons* was not inferior to that of their Repreſentatives. How many Dioceſſes and Shires are there now in *England* which have not ſo much as one Alms-houſe and Hoſpital? Yet to want

d See 43. Eliz. c. 2. 1. Ed. 6 c 14.

e See Godw. An. ad An. 1540. And in Rerum Eccleſ. Com. p. 158. Poterant, Inquiunt Noſtri, ædificia ſcholis ac literis præbere domicilia, opes ac poſſeſſiones in pios egentium uſus conferri, colendæ hoſpitalitati deſtinari.

f See Dr. Willet in his Synopſis Papiſmi who p. 1219. hath wrote a faithful account of 600000*l* diſtributed in alms within 60 years after the Reformation in the City of London only. Stow and, he that contiuued him, have made another Catal. true for what it mentions, but defective, and only chargeable with faults of omiſſion. Sr. Fr. More, and his Editor Geo. Duke Eſq; have in the reading on 43 Eliz. c. 2. given great inſtances of the Proteſtant Liberality. See alſo Hol. p. 1313. p. 1962 and 1376. Read alſo Herns Domus Curthuſiana, and particularly p. 200. See Sr. Ed. Coke 10 lib. Rep. who himſelf founded an Hoſp. in Norfolk. Fuller Ecc. Hiſt. l. 9. p. 185. p. 212. l. 10. p. . and thoſe Authors, which are cited before

both

both was the unhappineſs of [b] more than one Shire or Dioceſs, before the general Diſſolution. The redemption of Captives, the enlargement of Priſoners, the dowry of poor Maids, the erection of Free-ſchools, the reſtitution of Tithes, and other more ordinary works of Charity, were not only the conſtant attendants, but the neceſſary reſults of the Reformation.

But ſince I have formerly inſiſted upon theſe, I ſhall purpoſely avoid all repetition; and ſhall only take leave to anſwer a common & that a plauſible objection. For "ſince there were [c] few Laws made for the relief of the "Poor before the Reformation, & there is no probability "that they were not then maintain'd tho without Laws; "It hath been haſtily concluded, and too eaſily granted; "that whatever ſmall *Stipends* the *Monks* allow'd to "the Poor, their *Hoſpitality* was extraordinary; and "that, upon the failure of *that*, the preſſures of the Poor "firſt requir'd a Parliamentary remedy.

I will not deny, but ſome indigent Perſons might receive a ſenſible loſs at the overthrow of Abbies; and tho' that might be one, yet I think, what I am going to aſſign was the chief Cauſe of that ſudden alteration. Anciently, when every inferior perſon; that could probably be reduc'd to extremity, depended on ſome *Baron*, either as a Servant, or Villain; every ſuch Lord lay under an indiſpenſable obligation, eſpecially in thoſe days of Hoſpitality, to ſupport him in his weakneſs, who had imploy'd his ſtrength in his ſervice. But when *H. 7th's* Law diminiſh'd this dreadful power of the Nobility, by ſetting up almoſt an equal ballance in the Commonalty, the Tenures were alter'd; and dependencies

b In the Catalogue of Hoſp. in Speed and Hurpſfield; you will find none in Weſtmorland, Lancashire, Cheshire, Carlile, Hereford-shire &c.

c See 27. H. 8. c. 25. and 22. H. 8. c. 12 & 1 Ed. 6. c. 14.

almoſt

almoſt every where ceas'd: ſo that no man having a particular obligation to ſuccour him that had liv'd independent, the Charge neceſſarily fell upon the Community. Poverty therefore enter'd in upon the change of Tenures, not of Religion; nor was the reſult of our Eccleſiaſtical, but our Civil liberty.

2. That the Churches of this Iſland ſuffer'd much by the Reformation, ſignifies no more to any one that underſtands this Author's ſincerity, than that they were increas'd by it. For if we ſpeak in reference to the Fabricks, few men that have either ſeen or read of our Ancient Churches will deny the Precedence to our *Modern Architecture*. The [b] Building of ſo many Churches immediately after the Reformation; the repair of almoſt all of them under *K. James*; the late, and ſodain erection of ſo many in *London*; and the daily progreſs of that ſtately *Temple of St. Paul*; are no very convincing arguments of the Sacrilege of Proteſtants. And ſince amidſt our preſent unhappy Conteſts, our Charity to the building of that magnificent Edifice doth not ceaſe, I cannot but compare it to the couragious Purchaſe of that Roman, who bought the Ground in the Suburbs, while *Hannibal* laid ſiege to the City. Pompous Edifices were always the works of a ſecure, and flouriſhing Church: and that the Primitve ages of Chriſtianity erected no more, was not *their* crime, but their Adverſaries; not the reſult of their covetouſneſs, but inſecurity. And therefore tho' it be ſome mens intereſt to *foment jealouſies*, and then to *accuſe them*; there is no rational man but will ſee, that Men that ſtill carry on ſo noble works, do firmly rely on his Majeſties promiſe; and give Him more thon a Paper aſſurance of their confidence in it.

[b] See Speed. p. 801. Lord Herb. p. 444. and Willet. p. 1220.

[c] See Stows Chronicle continued by Hows pag. 892. at the year 1607. See alſo Gainsfords Glory of England. lib. 2. cap. 17.

But since there is reason to suppose, that the notion of *Church* extends farther, than to the stones of it; we may conclude, he that Charges the Reformation with the decay of Churches, conceives part of their revenues to have been diminish'd by it. Happy had the Church of *England* been if some that discours'd much of Sacrilege, had been careful to avoid it; and not alienated those setled revenues, of which God even in *Heathen Countries* is esteem'd the Proprietary. But *Selden*, *Linwood*, and *Dugdale* will assure us, that not only *Exemptions*, and *Modes*, but even *Appropriations of Tithes*, and that to *Orders originally Lay*, were of an elder date than the Reformation. [d] Most of the Monasteries and Hospitals were built upon the ruines of the *Seculars*; and it was an easy, but unacceptable Charity, that only presented God with *Achan's* wedge, *Ananias's* land, and *Belshazzars* Vessels. *Appropriations*, then, *Exemptive Bulls*, *Conveyances* of *all* the Tithes, or of *part* of them, were the sad inventions of *another Communion*; Our business it hath been, (as Sr *H. Spelman*, and M^r. *Fuller* can inform him,) to redeem their crimes, and repair the sad ruines of this Church. Many Protestants have voluntarily surrender'd up those Tithes, which the Monks first invaded; more have increas'd the [e] stipend of those poor Vicars, who before were forc'd to live on the errors of their flock; with design perhaps, that they might ly under the greater obligation of deluding them. That our Clergy then is in a better condition than those *Seculars* were, is well known both to us, and them; and perhaps this Consideration hath chiefly engag'd Mr. M. to cast a favourable eye on Dr. *Tenison's Parsonage*.

d See 3. Appropr. to an Hosp. Dugd. Monast. p. 432. Ecclesiæ Appropriatæ dicuntur, quæ populi intercedente autoritate cum Regis, & Episcopi consensu, Monasteriis, & Hospitalibus exiliter dotatis concessæ (amd. Brit. p. 1116.

e See Dr. Ryves's Vicars Plea. and Dugd. Hist. Warw p. 20.

"Might

"[p] Might not this Parſonage of S[t]. *Martins* keep 30 *Re-*
"*gulars* who always were maintain'd for very little, at
"leaſt with the Convenience of an houſe to dwell in?
The frugality of the *Regulars*, is notorious; but the Charity of this ſuppoſition puts me in mind of as frugal a manager of Oyntment; [q] which might have been ſold for 300 pence, and given to the Poor.

Laſtly, The Schools of this Nation, on which this Author was ſo prudent, as not to inſiſt, were then rare, and unendow'd; nor could it be juſtly expected, *that Religion*, ſhould much promote Learning, which it ſelf was advanc'd by Ignorance. He need not therefore be much skill'd in Antiquity, that would write the hiſtory of *Engliſh Schools*, few of which will be found to antedate the lateſt riſe of the Reformation. And were not this evident from Authentick Hiſtories, the gradual improvement of Learning among us would ſufficiently aſſure us of the increaſe of this Charity. For what did that age produce, that did not ſavour of the *Cloyſter*, and carry with it a reliſh of *Monkiſh Barbarity*? The *Regulars* were very rich, and equally ignorant; the *Seculars* were like them in all things but their wealth; and the *Laity* had only learning enough to contemn the Clergy. So that if the *Jeſuite* Mr. M's friend prove no better a Schoolmaſter than the *Ancient Regulars* did; the Youth of this Nation will gain by his Inſtructions, as his own Cauſe does by his Arguments.

Since the Proteſtant Charity therefore is much ſuperiour to the Popiſh, it can want nothing to appear ſo, but only *Oſtentation*. We are better at giving Alms, which our Savior ſtrictly commands; They at ſounding the trumpet, which He as ſolemnly forbids. We keep not ſo much, as the plain *Memoirs* of our Alms, and decline

[p] Remarks. p. 119. [q] Mark. 14. 5. 3.

the *juſtice of Hiſtory*; while theirs are conſtantly improv'd by all the *artifices of Rhetorick*. [f] The Inns that receive Gueſts, are call'd Hoſpitals, and the reckoning that is *exacted*, an acknowledgment, or gratuity. [g] Uſury is too groſs a name for *Mountains of Piety*; but a Contribution of four in the Hundred is a neceſſary ſupport of the Charges of the Bank. The Pomp of the Rich Temples is painted in full; but [h] the ruines of others are caſt into a ſhade. [i] The Bounty of *Gregory* XIII. appears on the Stage; but the Sacrilege of *Sixtus* V. lies behind the Scenes. [k] 300 Churches may eaſily ariſe to 3000; and he is no well willer to *Rome*, that will not contribute a Cipher. Nor are their Edifices, leſs deceitful, than their Orators; but ſeem deſign'd to countenance the *Hyperbole*; and, like fires, that rather ſhine then warm, are more pleaſing in their aſpect, than profitable in their influence. *Their* Alms is fitted to the eye of the Spectator, and therefore eaſier ſeen; *Ours* to the neceſſity of the Receiver, and conſequently better felt. The *Seas of their Charity* (for ſo they are ſtil'd) appear more diffuſive, as having a larger ſurface; Ours are leſs noiſy, as flowing in a deeper Channel; which therefore neceſſarily ſeem leſs, at a tranſient view; and have never the advantage, till they are *fathom'd*.

f In hoc Xenodochio ingenui Cives ſuis ſumptibus tractantur. (viz S. Spiritus) Boſſard. Top. Rom. p. 19. and of the Lateran. Multi nullius rei indigentes, eo ſe deportari curant; ac propriis impenſis curari Ib. p. 372. & Scal in Scaligerianis p. 206. *'En Payant* irs y ſont fort bien traitez &c.

g Malyne's Lex Mercatoria c. 13.

h Sed per totum orbem nulla templa incultiora ſunt, & ruinam magis minitantia, quam Cardinalium. Schrader: in Mon Rom. imp. 1592.

i Warcup. Schrader.

k Sanſon counts 300 Churches in Rome Others 305. But Bozius tria Millia. Boz. de ſign. Eccl. l. 9. c. 5.

F I N I S.

A

VINDICATION

OF THE

Oxford Reply

To two Diſcourſes there Printed *A. D.* 1687. Concerning the Adoration of our Bleſſed Savior in the *Euchariſt*,

From the Exceptions

Made to it in the Second Appendix to a Compendious Diſcourſe on the *Euchariſt* Publiſhed from the ſame Preſs.

A Vindication of the OXFORD *Reply*, &c.

IT is now a twelvemonth, ſince there was publiſht at *Oxford* a Reply to two Diſcourſes there printed, concerning the Adoration of our Bleſſed Savior in the Euchariſt; and a Copy of that Reply preſented to the Publiſher of thoſe Diſcourſes. Since he cannot pretend to the common excuſe of avocations (for he has not ſo much buſineſs God be thanked as he once expected) I ought not to think it fair, that he has ſtay'd his Anſwer till the Pamphlet he replyes to would in all probability be forgotten; and now returns ſuch *coſtive* animadverſions upon *a piece* of it: yet I neither complain of the fewneſs of his exceptions taking it for granted he could make no more; nor yet of his delay, becauſe what we have at laſt, is I hope the more conſider'd and the Gentleman has now done his beſt. His whole Appendix contains twenty ſix pages whereof near one half is taken up with a long *Harangue* very wide from the purpoſe of anſwering my Reply; and fitter to create a new Controverſy than determine the old. What it will doe we ſhall ſee in due time; but firſt let us examine in what condition the Reply is.

The Appendix tells us "*there were printed at* Ox- * Ad. p. 191.
"ford, *two Diſcourſes, the* Deſign *whereof was to ſhew*
"*the* incertitude *and* inconſtancy *of the Church of*
"*England, from whence it will follow that none can*
"*truſt*

p. 191. "*truſt or rely upon her authority &c.* And then complains that both the *London* Anſwerer, and I "*ſpend* "*our Learning againſt* Tranſubſtantiation, *he cannot* "*ſay altogether from, but not much to the purpoſe.* The harder our fate, who muſt be led out of the way by the Diſcourſer, and then accus'd of ſtraying by the Publiſher. But how ſhould we fathom ſuch a deep contrivance, as the writing of a Book with a *deſign* which the Book never ſays one word to? Dull as we were! we gueſs'd at the *Deſign* by the *Title!* and thought we were to confute the Book, which we did, Paragraph by Paragraph; and now it ſeems we might do ſo without ever hurting the *Deſign.* This it is to deal with men of intrigue, that have Deſigns and Religions which cannot be diſcover'd by any thing they ſay or do. Yet as luck would have it, the word *waveringly* though but once mention'd, gave the Replyer ſome ſuſpicion; who thereupon invited the Publiſher to produce what he could upon the ſubject, with aſſurance it ſhould be Anſwer'd. Now after a twelvemonths conſideration out it comes ---- "*the Author* "took *thoſe two articles to be a manifeſt and ſufficient* "*inſtance.* We that have not a twelvemonth to bethink our ſelves, muſt return this ſodain anſwer, that *as we take it* the caſe is otherwiſe; and ſo for ought I ſee it muſt reſt, till our Author is at leiſure for ſomething elſe beſides *taking.* As for *Tranſubſtantiation*, I confeſs I thought and ſo I told him, it was nothing at all to his purpoſe; but why ſhould *he* ſay ſo? For if he be the Papiſt he pretends, he ought to think it very much to the purpoſe: which I hope will be conſider'd by them whom it may concern; that hereafter they may gauge his head, before they truſt a Controverſy in his hands.

Theſe

Theſe unhappy miſcarriages have put him into very ill humor, which breaks out ſo often and ſo indecently, 'twill go near to ſpoyl the ſale of his Book of Education. Sometimes it entertains him to think we ſhall be Damn'd; at others, that we may be turn'd out; or at leaſt reproach't by our Founders at the day of Judgment, as *malæ fidei poſſeſſores:* which hint would have better become another mouth; for if his rule hold, Sr. *Simon Bennet* will have ſomething to object to *Univerſity Colledge*, which St. *Cutbert* will not be able to anſwer. Sometimes he is tranſported beyond the temper he affects, and falls into downright ſcolding, when he thinks upon the freedom wherewith his follies were expos'd in the Reply. Tho' 'tis I if any one that have reaſon to complain; who had much rather meet a man with whom I might be ſerious; but am forc't by a trivial objecter to fall into a low way of anſwering; and to weigh againſt my adverſary am fain to waſte. But for my part I pardon him my ſhare of all his hard thoughts and ſpeeches, ſince he owns *I am a true member of the preſent Church of England;* an honor I preferr to whatever can be offer'd by him that tempted my Antagoniſt to deſert her; and think it will more than ballance all the calumnies that either of them can invent. Our Church too will pardon him the reproachful appellation of *New*, ſince he ſeemes to beſtow it at random; and gives it in the ſame breath *to his own old* Church the Puritans. Neither ſhall we be concern'd when he reminds us of our Antipuritan Predeceſſors, whom it ſeems "*the Puritans accus'd as being Popiſhly affected;* as if thoſe good men could not ſlander, nor thoſe wiſe men be miſtaken, Our preſent Church has been traduc'd upon the ſame ſcore by

p. 191. the Party that ſet on the Puritans: but thanks be to God, the ſcandal is *now* ſo manifeſt that even this Gentleman with all the liberty he takes, dares not faſten it upon our preſent Church. When the edge of theſe Satyrs is rebated; there remains nothing but the cry of *Zuinglianiſm*, which recurrs in theſe papers like the *Ave Maria* in the *Roſary*, repeated as often in proportion to as little purpoſe. To anſwer it once for all we muſt acquaint our Author, that if the *Zuinglians* hold as Mr. *Hooker* ſays they do (whoſe authority for once we may ſafely preferr to *the Diſcourſer's*) they and we are agreed about the Euchariſt in all that is eſſentially neceſſary: but then they hold more than a bare reception of the Benefits of our Savior's paſſion. But if they hold no more than ſuch a bare reception (which is often affirm'd in this *Apendix*, but never reconcil'd with the note upon *Reply p.* 14.) then the name of *Zuinglian* is impertinently and falſly put upon the Church of England, for *She* holds more as is prov'd at large in the Reply.

p. 192. It ſeems "*it was long deliberated*, whither it were requiſite to anſwer the Reply; upon which occaſion we have a very *Catholic* diſcourſe; for 'tis equally fitted for all Books and Arguments whatever; I find my ſelfe no farther concern'd in it than to thank him for the word *deturned;* becauſe till now I wanted a name for his Converſion. At laſt it was reſolv'd, "*not to leave his Religion* (which he calls *Truth*) *to defend it ſelf;* which would have been hard upon it, being weak and all alone; and therefore he has publiſh'd "*firſt, a ſhort Treatiſe written many years agoe*, of an hundred and two and forty pages, which contains nothing but the two Diſcourſes *ſhortned* into five

five times more room, and ſo may now be call'd *old*, p. 192. for one reaſon more than he aſſigns. To this he has added two Appendixes: in which he ſays ſo little to his Adverſaries, that we muſt correct the Title of his Book, and call it *a Diſcourſe with two Compendious Appendixes*; The ſecond of theſe which is level'd againſt half my Reply, is ſhort and meek in compariſon of that of the firſt; but as ſhort as the Entertainment is, it has a long *grace* of ſix leaves before it: wherein I allow the Author to ſhew his modeſty p. 193 in applauding his own "*pious indeavors*; and his prudence in collecting the *righteouſneſs of his Cauſe*; for if "*to be ridiculous be the Index of a righteous Cauſe* he has acquir'd a Title that admits of no competition: but of all loves let him not twit us with his *Loyalty*; becauſe we know when it was objected, *Do you hold then that Kings may be depos'd?* and who it was that anſwer'd *Why what ſhould we do with 'em elſe?*

Reſerving the *Harangue* to be conſider'd in its pro- Ad. p. per place, let us now paſs to his *Examen* of ſome *few* 203. particulars of the Reply; which begins p. 203. He *omits the firſt Chapter*, and he does prudently; there's a great deal in it too notorious to deny, which yet it is not wiſdome to own. To the ſecond he's ſo very obliging as to grant *it ſeems to be to purpoſe*; but he diſlikes the words *little alterations*, and that for divers reaſons.

1. "*Nothing is little in the Churches Terms; eſpe-*
"*cially in our moſt venerable and ſolemn worſhip &c.* True; but if the greatneſs lye not in the words, but in the end and meaning; that being preſerv'd, we want to be inſtructed, why it is ſo great a matter to change the words; eſpecially when the words have been abus'd, and *deturned* from their genuine ſignification.

p. 203. 2. "*Not little that Article upon which they cheifly* "*juſtify their departure from the Church &c.* It ſeems then, we *do juſtify* our departure; ſhould we grant that He can *juſtify his deſertion*, we would own it were *no little* conceſſion. But to come to his Argument, it will then be ſenſe, and not before, when he proves that our Churches practice in reference to that Article argues a change in her Doctrine; which it does not, as we ſhall ſee immediately.

3. "*Not little, which contains the Terms of the* "*Churches Communion, &c.* This looks the likeſt ſenſe, and pertinence, of any thing this Paper urges; and ſhall therefore receive the more full and diſtinct Anſwer. And firſt to prevent all cavil about words, it muſt be noted, that *Terms of Communion* are of two ſorts. 1. *Terms of Catholic Communion: i.e.* ſuch as are neceſſary to our holding Communion with the whole Catholic Church. 2. *Terms of particular Communion; i.e.* Such as any particular Church may require her Members to ſubmit to. The former are *Eſſentials* of Faith and Worſhip; appointed by God himſelf; which no Church has power to add to, alter, or diminiſh: the latter, are a kind of *By-Laws;* ſuch as every particular Church has power to make, and does make, for the ſake of Order, and the well governing thoſe of her Communion, in things left undetermin'd by Almighty God. Theſe in accurate ſpeaking are *Rules of Government;* but are call'd *Terms of Communion;* becauſe the Church that makes them has power to exclude from her Communion all her Members that obſtinately refuſe them; as all Government eſſentially implyes a power to puniſh the tranſgreſſion of its juſt Laws. 'Tis with reference to the former, that we juſtly accuſe the Papiſts for impoſing devices

of

of their own, ſome unneceſſary, other ungodly Articles, p. 203.
as Terms of Communion in the firſt ſenſe: and with reference to the latter, that we juſtify our Churches power of impoſing, againſt the exceptions made by Proteſtant Diſſenters. For 'tis evident that Terms of Communion in the firſt ſenſe, are of unchangeable obligation; but taken in the ſecond, they are variable, according as the exigence of affairs in a Particular Church ſhall require, and the wiſdom of its Governors direct.

Now an explicit Declaration and Subſcription of the Article of the Real Preſence, is *at moſt but a Term of Communion in the ſecond ſenſe;* becauſe that Article contains not the eſſentially-neceſſary Doctrine of the Catholic Church concerning the Euchariſt but only a Corollary drawn from that Doctrine: which though it be true as the Church of England holds it, and the Popiſh notion be very falſe; yet an *explicit knowledge and profeſſion* of either of theſe things, is not neceſſary to Salvation: nor is any Church bound to extend the Terms of her Communion ſo far as the *explicit* owning *every* truth; or *explicit* rejecting *every* thing that is falſe. From whence it follows 1. That our Church might lawfully require or wave an explicit Declaration and Subſcription of this Article: require it, becauſe true; wave it, becauſe not eſſentially neceſſary. 2. That her doing either one, or t'other, or both alternately, argues no change or wavering in her *Doctrine*; for to take or not take notice of a Corollary, does not change the Propoſition it depends upon.

But to juſtify yet farther the Proceedings of our Church in this matter, the Replyer told him (p. 4.) *that ſhe had not allways thought it requiſite to make the Declaration and Subſcription of this Article a Term*

p. 203. *of her Communion;* as indeed ſhe had not; but rather us'd it like a Civil Teſt, to diſcern who were qualify'd to bear Office in the Church; And to make and impoſe ſuch Teſts as may inable the Government to confide in them they imploy, is a piece of wiſdome which all Governments practice; and which no man can accuſe if the matter of the Teſt be not evil. Beſides our Church did not do this out of pure choice, but abſolute neceſſity. For finding all indeavors us'd to ruine her, by two ſeeming contrary Partyes; which alternately prevail'd as the Court-Intereſt vary'd; ſhe ſaw it neceſſary to cut theſe Diamonds with one another; and ſo far countenance the weaker, as might help to ballance the prevailing party: not deſpairing, but in time, by God's bleſſing upon good indeavors, the honeſt-minded men on both ſides might be brought to ſee their Error, and return to the Unity of the Church. Now the Article of the Real Preſence was at that time a very proper Teſt, to diſcover who inclin'd to either Party: for men had not yet learn'd to hold Communion with Us, and receive our Sacraments againſt their Conſcience; nor to declare their Aſſent and Conſent to our Eſtabliſhment, and make the moſt ſolemn proteſtations that they are of *Us*, while their heart is at *Rome*: though we have ſince learn'd that all this may be done; and I wonder the Examiner knowing by whome, never urg'd it for a Spirits being in two places at once; ſince it ſeems to be a better inſtance than any he has given in his Pamphlet.

4. 5. His two laſt Reaſons are in effect already anſwer'd. For [4.] Whatever it is lawful to impoſe, it is lawful to ſecure the obſervance of by what Penalties the Government thinks fit. And [5.] If the Church

Church did vary from any old Form, it was becauſe p. 203.
that Form had been abus'd to conntenance Superſtition and Idolatry.

In the next Paragraph He's griev'd, that we think p. 204.
that *deſign impertinent*, which he ſays "*was the* "*very primary intention of the Author as is plain* "*enough.* It might be *impertinent* for all that: and it was ſo *plain and primary* that the Author never ſpoke to it; ſo that to know it we muſt know his heart; * which the Publiſher of all men living ought not to expect of us. He adds, that "*the Author* "*proves* irrefragably, *that our Church has waver'd in her Doctrine:* I ſuppoſe he means *unanſwerably;* for nothing being urg'd he might well conclude nothing could be anſwer'd. After this, he repeats his old *Narrative* of what befell the Real Preſence; the Doctrine whereof was according to him thrown out, and in his cleanly phraſe "*lick'd up again:* thus deſparing to convince our underſtandings he tryes to work upon our Stomachs. But we have already ſaid enough to the charge of *wavering;* and Tautology which is nauſeous in it ſelf, becomes more ſo by his example. Having finiſh'd his Narrative, he adds a politic, tho' not ſo pertinent a Reflexion about *perſecuting Diſſenters;* who if they would be eas'd, muſt fee him to hold his tongue; for if ſuch a manager undertake it, their cauſe is irrecoverably loſt.

His next Remark is, that "*Either the Replyer knows* p. 205.
"*that all Catholicks declare they deteſt the adoration* "*of any creature, &c.* The Replyer never judges of *the Examiners Catholicks* by what they *declare.* But if all true Papiſts deteſt the adoration of a creature, that Gentleman is none, who proffer'd for a halfpenny

* See below p. 57.

to

p. 205. to *declare* that he terminated his worſhip upon the very Image it ſelf.

I reſerve the next Paragraph till I come to the fellow of it *pag.* 209. and muſt now admire the Examiners conſtancy, who having been ſo often taken in the very act of miſquoting, follows the trade ſtill with ſo great aſſurance as to falſify my own Reply, to my face. "*If there be* (ſays he) *no real participation, as this* "*Replyer afterwards every where confeſseth &c.* I wiſh for the Readers eaſe he had nam'd ſomewhere; but to ſupply that defect I will name him a place or two. ---- "The Body which now exiſts, whereof *we par-* "*take* ---- is therefore *verily and indeed receiv'd*, and by "conſequence ſaid to be really preſent; becauſe *a real* "*participation* &c. *Reply p.* 14. "And by virtue of this "Spiritual and Myſtical yet *real participation* we re- "ceive the benefits conſequent to it. *p.* 18. -- "the Church "of England, which does not hold a bare reception of "the benefits but *a real participation* of the Body &c. *p.* 31. Which paſſages (to name no more) confeſs *no real participation* juſt as he confeſt Popery, when he writ and ſign'd a paper (yet in being) that deny'd it. If the Reader deſire a farther taſte of his ſincerity, *the*
p. 213. *note upon p.* 13. will furniſh him ſufficiently. We are there rank'd among them that "*pierced, or deny, or* "*disbelieve our Savior's words*, though the charge be as falſe as the Engliſh. We are there charg'd with "*own-* "*ing our receipt of the dead Body, and dead Blood of* "*our Lord*; though in the place by him quoted we ſay expreſsly, "that ſince the *Body broken* and the "*Blood ſhed*, neither do nor can now really exiſt, they "neither can be really preſent, nor literally eaten or "drank, nor can we receive *them*, &c. It is there found neceſſary to declare that "*that the ſame Body*

"*which*

"*which was immolated whilſt upon earth, remains* "(*tho' now glorify'd*) *till the end of the world;* as if the Replyer had deny'd this, or had not ſaid that "the Glorify'd Body now ſits at the right hand of God, "and ſhall there continue till the reſtitution of all "things *pag.* 13. and the Body that *is* glorify'd, is nu- "merically the ſame that *was* broken *pag.* 14. Nay he ſpares not his own dear ſelf, but in kindneſs to the Replyer for whome * "*he is ready to ſacrifice his life* "*and all that he hath,* he ſays that he and his Catholics "*content themſelves to believe and know that* "*our Lord in this Sacrament is become to us a quick-* "*ning Spirit;* tho' they know they ſhall ſcarce content the Pope and the Council of *Trent,* unleſs they believe and ſay a great deal more. Theſe and many more ſuch paſſages that occurr in this Appendix will probably amaze the Reader, if he know not the Examiner's avow'd principle, which he ſays is to lye, and to forſwear himſelf deliberately for a good purpoſe.

We have ſeen in this laſt Paragraph how he proves p. 205. "*by the Replyer's own confeſſion that there is no Real* "*Preſence.* But *this being the main point of difference* "*upon which this Replyer inſiſts,* the Examiner reſolves "*to ſearch a little deeper:* that is, to repeat the old Tale, with as little truth and judgment as he told it us before. Though to do him right, he has added ſome Sentences which afford a large field of freſh matter. For a ſample, wee'l run over one of 'em. "*Now* p. 206. "*it cannot be imagined that the Liturgy-makers ſhould* "*tranſlate the words of the Maſs* ---- Why *the words of the Maſs?* if the Form was older than the Maſs? as it muſt be if it were of that Antiquity he allows it: or Why *tranſlate*? when he juſt before owns the "*addition of divers words,* which is contrary to the

* App. p. 193.

p. 206. rule of tranſlating, unleſs the words added explain and illuſtrate the Original. He ſays indeed theſe words "*more effectually conclude the Popiſh notion*; but it is by aſſerting the quite contrary. For the form is *The Body of our Lord Jeſus Chriſt which was given for thee &c.* i. e. the *Body* which was offer'd for thee upon the Croſs, *the Sacrament whereof* the Prieſt holds in his hands. But to return to his charge againſt the *Liturgy-makers*; 'tis that "*they ſhould intend to give* "*the Engliſh words a quite different ſignification from* "*the Latine, without giving any notice of it to the* "*People.* Should we for argument's ſake ſuppoſe, we cannot with truth grant, that the true ſignification of the Latine is as he pretends; becauſe that form was in uſe before *Tranſubſtantiation* was thought of; and indeed the Reformers did not introduce a new meaning of the form, but reſtor'd the old. "But of this too "*they ſhould have given notice.* So they did, if Writing, Preaching, Printing, ſuffering Impriſonment and Martyrdome were ſufficient to give notice: at leaſt they gave ſuch effectual notice, that the very Mechanicks in thoſe days underſtood both the Popiſh and Reform'd Doctrine, much better than the Publiſher and *his Catholicks* do in ours. He goes on; ---"*That the* "*people who had been brought up to underſtand* (not the Latine Service I hope, 'twas well if the Prieſt did that; no, but) "*the Real Body of our Lord* by corpus Domini -- cuſtodiat &c. (as they ſtill underſtand by *the Body of our Lord* in the Engliſh Form, if they are of the Church of England) that they "*the next day* "*ſhould hearing the ſame words in Engliſh underſtand* "*only the Real benefits &c.* (which they never were taught to underſtand) "*and not underſtand how theſe* "*benefits could be eaten* (which they need not and perhaps

perhaps no man *can* underſtand) "*or given by the* p. 205.
"*Prieſt or how they were given for, rather than to*
"*the people* (ſince they knew that only the Elements were given *by* the Prieſt, *to* the people, as Symbols of the Body and Blood which were given *for* the people)
"*as neither how they ſhould preſerve the receivers Body* (*i. e.* to everlaſting Life, which they knew they did not; but that it was one of the benefits of receiving Chriſt's Body that it ſhould preſerve the Receiver's Body and Soul to everlaſting Life; which neither the Elements, nor the natural Body it ſelf if receiv'd only by oral manducation could do) ---- that all theſe things ſhould be done, (of which not one was pretended) looks ſo heynous that "*truly our Author and*
"*the Catholics have too great a kindneſs for the*
"*Church of England* than to *impoſe upon her* (He means
"charge her with) *ſuch abominable prevarication, ſuffi-*
"*cient to drive away all men from her Communion.* In good time. I ſuppoſe the falſe Engliſh was put in to ſalve the lyes: for not only our Author but our Editor too, has both for the Church and himſelf *too great a kindneſs than to* accuſe her for *prevaricating*: No; he deteſts prevarication, more than Image-worſhip: no halfpenny ſhall induce him to declare for that; for he knows by experience what it is; and left the Church of England's Communion only to avoid it.

Thus we ſee how much work a man of art can cut us out, when he *ſearches a little deeper.* The Reader who I doubt before this is tir'd as well as I am, will diſpence with ſo particular a ſearch of the reſt of this deep Paragraph; wherin every ſentence in proportion to it's length is no leſs obnoxious than this. The aim of the whole is to convict the Church of England of wavering, and the proof is, that *He ſays it*; p 205.

 p. 2 6.

which to any man that knows him, is a ſufficient argument he does not *mean* it.

p. 207. And ſo we might diſmiſs this Paragraph, if it were not for one paſſage, in which it is hard to determine whither Folly or Blaſphemy be moſt conſpicuous. To K. *Edward's* ſecond, which is the latter part of the preſent form, *Take and eat this &c.* He excepts and ſays "*This* "*what? Individuum vagum, or perhaps nothing, if no-*"*thing conſecrated as it ſeems.* But why it ſhould ſeem ſo to Proteſtants, who have not renounc'd their ſenſes he does not tell us. They ſee well enough, that *This* is a piece of the Conſecrated Bread, which the Prieſt holds in hand when he ſays *take and eat*; and are aſtoniſht that a ſeeming Chriſtian ſhould object to their form, what will equally make againſt our bleſſed Savior's own words. When *he* ſaid *Take, eat, this is my Body; do this &c.* they are ſatisfy'd none of the Apoſtles ever ſayd *This what? individuum vagum, or perhaps nothing;* or if any one did, it was *Judas.*

The Examiner repeats this irreverence *p.* 211. where he ſays this form is "*nonſenſe, or to moſt unintelligible.* And tho' our Bleſſed Savior ſaid *This is my Body which is given (or broken) for you,* our Examiner calls the dead body "*An irreverent (to ſay no worſe) expreſſion p.* 196. repeats the cenſure *p.* 213. and cannot forbear to call the uſe of this expreſſion an *honor;* of which let him *enjoy the ſhame*, for never was Irony more unſeaſonable. Such irreverence is too great a crime to be chaſtis'd by a private hand; 'tis *an iniquity to be puniſht by the Judge.* But what better can wee hope for from that bold man, who alleging in behalf of Popery that our Savior ſaid *this is my body*; and being anſwer'd that according to the Fathers, he meant *the Figure of his body*; reply'd without more ado *Why then he ly'd.*

I cannot

I cannot now ſtay to inquire the meaning of that uncouth word *Genevized* which he afterwards interprets by *being infected with Geneva*, but leaves us to ſeek what diſeaſe *Geneva* is the name of. Nor ſhall I accuſe, but applaud him for his falſe Engliſh; for a man that can write no Senſe, is ſafeſt when he writes no Language. But I haſten to the next Paragraph, which begins with a few untruths, ſaid and anſwer'd before; and ſo proceeds to examine the Replyer's inſtances "*How a real reception may be of a thing really abſent: Locally abſent* good Sr. if it be poſſible for once to leave an old wont; for *Locally* was the word the Replyer us'd in the place cited *; and thought it the properer word for this purpoſe, having no deſign till he becomes one of *your Catholics*, to prove that a thing can be *really preſent* at the ſame time that it is *really abſent*. You might have ſpar'd your attemt to explain away the inſtances, had you conſider'd what the Replyer ſays p. 14. "*That there may be a real reception,* "*though the thing receiv'd be not locally or circumſcrip-* "*tively preſent, or literally graſp'd in the arms of the* "*receiver.* And again p. 16. "*That a thing may be* "*ſaid to be* really receiv'd, *which is ſo conſign'd to us,* "*that wee can readily imploy it to all thoſe purpoſes for* "*which it is uſefull in it ſelf, and wee have occaſion* "*to uſe it.* For if theſe things be true, as till they are confuted I muſt think they are, the Reader will eaſily perceive, that the inſtances retain their force, notwithſtanding your different expoſition; and that it will not ſerve your purpoſe to pretend they *may* bear another interpretation, unleſs you prove that they *cannot* bear mine. p. 207. p. 208.

* A leaf or two before he takes it ill to be *taught what he ſhould ſay*; and we that he ſhould put us upon the

* Reply. p. 14, 15. * 2 App. p. 205.

p. 205. hopeleſs task of inſtructing him. I know no remedy but either his ſaying what he ſhould ſay, or ceaſing his pretences to be what he is not. But if this advice diſpleaſe him, may we tell him what he ſhould *not ſay*? If we may, wee will adviſe him not to ſay thoſe men he cannot anſwer are *men of no authority*, without a better reaſon than that it muſt *ſuffice he thinks 'em ſo*; for we doubt in this particular he imploy's his avow'd Principle. *Cranmer*, *Bradford*, and *Fox* are ſo juſtly valu'd by all men of underſtanding, that it would be too aſſuming in a puny Diſcourſer to *ſcorn* their authority in *any* caſe: but in this, where all the queſtion is about their opinion, to reject them as incompetent witneſſes of what they hold, is a plain indication to what ſtraits the Examiner is driven. So likewiſe the *Book of Homilyes* whoſe authority is ſo venerable with us, is by him diſregarded as a book "*deſign'd only pro tempore to ſerve a turn.* It has ſerv'd that turn above one Century, and I hope will ſerve it many more; after *the Diſcourſes* have ſerv'd *another* turn. To carry on
p. 209. the humor the Book call'd *Foxes and Firebrands*, which gives us the account we quote, from original papers of Qu. Marye's own, is "*a dirty pool, which the Replyer* "*has fiſh'd and found nothing.* Not ſo much indeed as he finds in this *dirty Appendix;* but ſomething, which it ſeems the Author of it cannot anſwer. However *Dr. Burnet* ſhall not ſcape for ſaying that "*It was* "*not thought fit to caſt off Superſtition all at once. Su-* "*perſtition then* (ſays the Examiner) *that ancient* "*form was, which notwithſtanding had remained ſo* "*many hundred years already, and the whole Church* "*for all that time was guilty of Superſtition.* No; the form was not ſuperſtition, but had been abus'd to countenance ſuperſtition and ſomething worſe, for as many

of

of thoſe hundreds of years, as had paſs'd ſince the Defining of Tranſubſtantiation: though not by the *whole Church* neither; but only by a Faction in the corrupt Roman part of it --- "*But how came it to paſs that they* "*tolerated Superſtition ſo long?* Becauſe they were to wait their Superiors time to aboliſh it; and not reform by Bellarmine's Popiſh rule, of Rebelling *quando aderant vires.* --- "*But muſt ill be done that good may* "*come of it*? Not by our Principles; but by other mens it may, unleſs lying and forſwearing be no ill. --"*But why would Q. Elizabeth introduce ſuperſtition* "*again when once ejected*? Q. Elizabeth did no ſuch thing; but took care when ſhe reſtor'd the form, that the people ſhould be taught the wholeſome uſe of it, according to the ſenſe of Antiquity, long before Popiſh ſuperſtition was devis'd. p. 209.

In the next place he condems "*Policy* (that is com- "mon Prudence) *as an evil ingredient in Church-mat-* "*ters*; and if we may judge by his Conduct, is in earneſt. And will now prove that "*They* (*i.e.* in Grammatical conſtruction the Reformers, though I ſuppoſe he means their Proceedings) "*were neither Political,* "*Expedient, nor Lawful,* For 1ſt. *It was not Political, to introduce a Diviſion which -- rais'd Commotions* "*and Civil wars.* The Alterations were not Papiſts; and wee read of no Rebellion then rais'd in England, upon that ſcore, but what was rais'd by Papiſts. Perhaps it was not Policy in the Church of England not to ſuſpect them; but it was Charity; and 'tis no

a Take our Author's own words. And the ſame thing may be collected from the many riſings in ſeveral Countries that were in K. Edward's days, chiefly for matter of religion. Firſt in Somerſetſhire and Lincolnſhire; then in Eſſex, Kent, Suffolk, Norfolk, Cornwal, Devonſhire; and afterward alſo in Yorkſhire. Which riſings of the Laity in ſuch numbers for their former way of Religion would not have been, had not their Clergy juſtify'd it unto them *Church Government. part. V.* p. 139.

great

great Policy at this time, to reproach her with it tho' it were impolitic. 2d. "*Not expedient, to introduce* "*Antimonarchical Principles;* By what? by the alterations of the Rubric? this conſequence is as obſcure as the *Deſign* of the Diſcourſer. "*Unhinging mens con-* "*ſciences*; an effect the Examiner never felt; his, turns ſo eaſily, we may conclude it is well hinged, and the hinges very well oyl'd. But the Reformers "*diminiſh'd* "*the power of the Clergy.* i.e. They would not let them pretend to make God, and trample upon the neck of his Vicegerent: but how this "*does manifeſtly oppoſe* "*Kingly Government*, will remain a ſecret, till Popery has baniſh'd common ſenſe out of the world. When that's done, probably we may know too, how "*the* "*people might be, and were kept in obedience to God* "*and their Sovereign by the Popiſh Clergy;* notwithſtanding the men that adher'd to them were the only Rebels that we read of. 3d. "*Nor were the alterations* "*lawful; becauſe not made by the lawful Eccleſiaſtical* "*Magiſtrates.* This argument, were it ſifted to the bottom, would go near to be ill taken; but I ſhall content my ſelf with what is ſayd to it in the Anſwers to Church Government. part. V.

p. 205. "*Another argument of the change of the Doctrine was* "*the omiſſion of divers ſignificant if not neceſsary Ce-* "*remonyes, particularly taking of the Bread or Pat-* "*ten &c.* This argument is out in matter of fact; for we deny that the true Church of England men did omit this Ceremony. Particularly Biſhop Jewell did not; in whome the Replyer inſtanc't, both as a competent witneſs of the Churches ſenſe; and one who by our Adverſaryes own confeſſion, was not guilty of that omiſſion. He will oblige us if he name but one ſo Authentic a man that did omitt it. If he cannot we ſhall conclude

clude they all practic'd it; eſpecially ſince "*the nature* p. 210.
"*of the action* (as the Replyer told him) *implyes the uſe of that Ceremony*, But "*Therefore the more ſhame*
"(ſays the Examiner) *on them who made it not neceſſary*. No; the fillier they (if there were any) that needed an expreſs direction; and the wickeder they, that with deſign conſecrated ſo aukwardly as to omit it. Such particularities are not requiſite, unleſs to direct ſome Monks who ſcarce know their right hand from their left; and accordingly we meet 'em in the Maſs-Book: or to ſome ſuch Conformiſts as the Examiner once was, who perverted the common uſage with a diſhoneſt intent; and ſo made it afterwards neceſſary to reſtore even this direction. Which (as the Replyer farther told him) now it is reſtor'd, is but as it was in K. Edward's firſt book, a marginal note, directing *when to* uſe the Ceremony, not a Rubric to injoyn the uſe of it. For even in the preſent Common Prayer Book the uſe is not injoyn'd, but ſuppos'd, as is manifeſt from the Rubric before the Prayer of Conſecration.

That "*Teleſphorus* put *the Gloria in Excelſis in the*
"*Maß*, is a Monkiſh legend, younger than the Maſs, which is yet much younger than Teleſphorus. That
"*this hymn was the Angels congratulation for our Sa-*
"*vior's coming into the world*; or rather that the hymn now ſo call'd begins with the Angelical congratulation, we need not to be told, for we are allow'd to read the Bible: but that "*the Benedictus qui venit was their*
"(i. e. the Angels) *congratulation for our Saviors tri-*
"*umphant entry into Jeruſalem*, is a thing I did not know before. Had the Examiner conſulted *Aquinas*, he might have ſav'd this blunder, and learn'd a better reaſon why theſe two Hymns are made uſe of. *Populus devote laudat divinitatem Chriſti cum* Angelis *di-*

cens Sanctus, Sanctus, Sanctus; *& humanitatem cum* pueris *dicens* Benedictus qui venit, &c. *Aquinas apud Caſsandrum. Liturg. cap.* 25. *pag.* 54. But I am not yet ſatisfy'd that *Benedictus qui venit &c.* is ſo pertinently put into the *beginning* of the Office, if according to the Examiner it be ſaid "*to congratulate Chriſt's* "*coming to be preſent upon the Altar.* For the Papiſts ſay he does not come till a good while after: at the preciſe nick of time when the Prieſt has pronounc'd the laſt Syllable of *Hoc eſt enim Corpus meum.* Wherefore *Benedictus qui venit* would do better in the Poſtcommunion, when they think he *is* there; than to congratulate his *being there* when they declare he *is not.*

p. 211. 'Tis impertinent to tell me what the *Sanctus* has been call'd, ſince it is commonly call'd the *Triſagium* now; as is manifeſt to any one that reads, unleſs we muſt renounce our ſenſes in every thing relating to the Euchariſt. And there's very good reaſon to call it ſo, if τρὶς ſignify *thrice*, and ἅγιος *holy*; which perhaps the Examiner might have known, but that *Græcum eſt &c.* is an old Maxim of the Monks. He ſhould have known too, or not pretended to any skill in Antiquity, that [a] the name *Triſagium* is given to two ſeveral forms; both mention'd in a Synodical Epiſtle of *Felix* III. [b] where he likewiſe tells a fine tale that has paſt upon divers other writers, how the later (the Examiner's) Triſagium, being miraculouſly ſent from Heaven, the uſe of it

a Sunt autem hoc loco duo quædam advertenda unum quod duplex eſt Triſagion. Iſtud nimirum de quo nunc agimus omnibus Eccleſiis commune: & illud quod Græci quotidie, Latini ſemel in anno Græce ſimul & Latine concinunt in magna Paraſceue; [q] nempe Sanctus Deus, Sanctus fortis, Sanctus immortalis &c. Card. Bona. Rerum Liturg. lib. 2. cap. 19. §. 5. pag. 555.

b In theſe words. Ὁποτε δὲ ὑπ' ἀγγέλων ὁ τεσσάρων ἔτος αἶνος ἡμῖν ἐξεδόθη, οἵτινες πρὸ μὲν τοῦ σταυροῦ ἔλεγον ἅγιος, ἅγιος, ἅγιος, ὡς ἠξιώθη Ησαΐας θεάσασθαι· μετὰ δὲ τὸ σταυρὸν ὑμνολόγουν, ἅγιος ὁ θεὸς, ἅγιος ἰσχυρὸς, ἅγιος ἀθάνατος, ὥστε ὁ κωμῳδὸς νήπιος παῖς &c. Labbe. Concil. Tom. IV. p. 1063.

was

was first appointed by *Proclus* Arch-Bishop of *Constan-* p. 211.
nople: though the Reader that is not fond of Legends may find a more rational account in *Photius's Collections* [a] *out of Jobius Monachus.* But the Trisagium most anciently us'd in the Celebration of the Eucharist, is yet extant in the Apostolic Constitutions [b] and is this; Ἅγιος, ἅγιος, ἅγιος, κύριος Σαβαὼθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ· εὐλογητὸς εἰς τοὺς αἰῶνας Ἀμήν. So exactly does the truly ancient agree with our present form: and so little truth is there in what the Examiner would insinuate, that the other (introduc'd by *Proclus*) was the ancienter form; as if (to use a Convert's expression,) he were *fated* to be allways in the wrong.

The Replyer doubted (*p.* 7.) that *some of the Discourser's quotations were not very judiciously chosen,* tho' the thing for which they were quoted, at the same time he granted to be true. The place in *Eusebius* he expressly shew'd to be impertinent; which made him *suspect the other two, which he had neither leisure nor the books by him to examine.* Now the Appendix saying nothing of *Eusebius,* the Author plainly gives him up: and he says "*it is not worth while to Vindicate the others,* and for once is not mistaken. "*Notwithstanding he* "*will add what he finds in S. Ambrose's works, l.* 4. *c.* 5. "*de Sacramentis.* I will not now return that this book is so notoriously spurious that the Examiner himself durst not ascribe it to *S. Ambrose*; nor will I except to the matter quoted, which is true, and agreeable to the doctrine of the Church of England, if we take it in the Author's, not the Quoter's sense: for our present inquiry must be, not whether it be true, but pertinent; which it cannot be, if the form to which we answer *Amen* be

[a] Cod. 222. p. 314. Editionis Græcæ Hæschelii. [b] Labbe Concil. Tom. I. p 479.

p. 211. a prayer: and the form is *The body of our Lord Jeſus Chriſt which was given for thee, preſerve thy Body and Soul to everlaſting life.* Now admitting the form implyes this aſſertion, *what thou now receiveſt is the body of our Lord,* which he that anſwers *Amen,* confeſſes to be true: yet ſtill the whole form is a prayer, and he that ſays *Amen* to it, anſwers *Amen* to a prayer; unleſs the Examiner believe that the implying ſomething aſſertory, makes a petition ceaſe to be a prayer; which would be ſo ridiculous a notion as never dwelt in the ſame head with common ſenſe.

Concerning *the omiſſion of theſe words* [*in theſe holy myſteries*] the Replyer who pretended only to *gueſs* the true reaſon, ſaid *it might be purely accidental.* "*And* "*it might not be ſo* ſays the Examiner: *For they have a* "*ſignification contrary &c.* If they have ſo, the Reply there told him, "*that was cauſe enough to omit* "*them,* becauſe they would aſſert an Opinion contrary "to ſound doctrine, and the declar'd judgment of the "Church: to which I find nothing return'd.

The Replyer obſerv'd (*p.* 7.) that *no fault was found with the ſecond form, which is intirely agreeable to the words and end of the Inſtitution.* Wherefore now it is decreed that ſome fault ſhall be found with it. And firſt it is "*Faulty enough certainly becauſe contrary to* "*the former book; which to prove was the Author's* "*chief intention;* wherefore he never urg'd one word in proof of it. But we want from the Examiner a better reaſon than the variety of expreſſion, to prove a contrariety in the matter; leaſt among other inconveniences, this Appendix which is all Tautology, prove only a heap of contrarieties. Of his ſecond exception I have given my opinion already; and ſhall neither repeat that, nor conſider the two next Paragraphs wherein there is as much

much truth and pertinence as there is good manners. p. 211.
The Examen gives me no occaſion to add to what I ſayd in my Reply. I ſay and prove; the Examiner denyes and calls names; and who takes the better method muſt be left to the Reader to determine.

He proceeds and tells us that "*Calvin and Beza are* p. 212.
"*mention'd, becauſe by them were the Engliſh Reformers*
"*much directed, though our Author does not tye him-*
"*ſelf to ſpeak only of the Church of England men.* No; if he did he would ſpeak to ſome purpoſe, which to do is no part of his Character. Whither our Reformers were ſo *much* directed by Calvin and Beza may be queſtion'd: the Replyer *fiſh'd* a ſhrewd reaſon, *out of that dirty pool Foxes and Firebrands* why they were leſs directed, than otherwiſe they might have been. But if they were ſo much directed, 'tis the more probable, their direction was not approv'd where it was not follow'd. And if this be true 'tis ſtill the more *trifling and impertinent* to oppoſe their judgment to the Church of England, which is all that the Reply contended for. That which follows about Conciliators in general, I dare truſt to do it's own buſineſs; and come to Mr. Thorndike, for whoſe memory I have a great and juſt eſteem, though I think him no proper man to determine the point in queſtion, for the reaſons mention'd, *pag.* 19. *and* 61. *of the Reply.* What I ſay of him, is partly from his writings, and partly of my own certain knowledg, as, if it be requiſite, I can prove: but the Examiner only pretends that "*he was*
"*rightly quoted* by the Diſcourſer; which I think I acknowledg'd plain enough in the Reply; and I now acknowledg it again, not without ſome ſatisfaction, that the Examiner dares not ſay ſo much of any other Author quoted by him. For what relates to Dr. Taylor in the next Paragraph, *viz.*

p. 212. " *The quotations out of Dr. Taylor are moſt true,* is undoubtedly a fault of the Compoſitor, and would have been among the *Errata*, if the Printer as well as the Writer had delcar'd againſt Prevarication. The Diſcourſer was charg'd with miſquoting Dr. *Taylor*; becauſe he quoted him by halves, and as Patron of an opinion he expreſsly declares and writes againſt. If this be true, the quotations out of Dr. *Taylor* are *moſt falſe:* If the Examiner did not think it true, what need of bringing off the Diſcourſer by a Calumny upon Dr. *Taylor?* But ſince it is lawful to calumniate for a good end, we are told that " *Dr. Taylor was an inconſtant, forgetful, igno-* " *rant man, and one that vented many indigeſted and in-* " *coherent notions.* Well but how is this prov'd? No, it is not to be Prov'd, but " *it ſeems ſo.* But perhaps we are once more miſtaken in our Author's *Deſign:* we thought him to be quoting, and he good man, was only weeding, and *picking out the tares from the wheat:* and he was in the right of it; for if what he calls tares be ſuffer'd to grow among the wheat, it will go near to ſpoyl *his* harveſt.

p. 213. " *He does not remember Dr. Taylor any where ſu-* " *ſtains (as this Replyer doth) that Proteſtants may uſe* " *the ſame terms as the Catholics, and yet in a quite* " *different ſenſe.* Great judgments have ſometimes bad memories; the more the pity that the trade the Examiner drives, requires a very good one. But to help his memory, I referr him to Dr. *Taylor's* book of the Real Preſence; the firſt ſection; from the eighth Paragraph to the end: where he will find that Dr. *Taylor* conſiders one by one the Terms that the Papiſts uſe; and ſhews that Proteſtants uſe the ſame but in another ſenſe which he defends; from whence we gather, that *he ſuſtain'd they might do this;* and very good reaſon they had for it, ſince the Fathers did ſo before them. For the truth

is

is (as abundance of Proteſtant books, that neither are nor can be anſwer'd, have demonſtrated) that the Popiſh Faction in the Latin Church, having perverted the language of Antiquity, and given it a novel and abſurd meaning, the Reformers as in other caſes ſo in this too reſtor'd the primitive uſage, and taught the people what the Fathers meant as well as what they ſaid. Now inſtead of this the Examiner would have had them "*tell* "*the world that their words were like Jacob's, but their* "*intention* (which is vulgar Latin for their hands) *like Eſau,* for then they had come over to his Party, which now looks melancholy for want of company "*and* "*plainly confeſs their hæreſy;* for elſe they are never like to be convicted. p. 213.

In the entrance of the next Paragraph, he gives us an ill name; in the cloſe he comforts himſelf with the hope of our damnation; which is the beſt argument I find in him, of his being a true Papiſt. I wonder what has diſcompos'd him; but ſure his paſſion has a little hurt his underſtanding, he gives ſo perverſe an account of the Doctrine aſſerted in the Reply. To prevent the errors into which he may betray the common Reader, I ſhall once more give him this ſhort and plain account of what I ſaid there. The words of inſtitution require us to eat the *Body broken,* and drink the *Blood ſhed;* which we cannot do *literally*, becauſe the body broken and the blood ſhed neither do nor can now *really exiſt.* But the worthy receivers of the Sacrament, do *figuratively* eat that body, and drink that blood, when they *really* eat and drink the *Symbols* of them. And the good effect, which God has annext to this by his gracious inſtitution, and accompliſhes by his marvelous power, is a *real Union* with the *living*, glorify'd body, whereby the Communicants are made *partakers* of the

Spirit

p. 213. Spirit of Chriſt their Head; and receive the benefits *purchas'd* by the Sacrifice of the dead body, by being united by that Spirit to the living body. Which living glorify'd body is therefore *verily and indeed receiv'd;* and by conſequence may be ſaid to be *really preſent* in the Euchariſt. This I thought had been declar'd and prov'd plain enough in the Reply. The Examiner confutes it by ſaying "*he does not underſtand it.* But if all muſt be rejected that is lyable to that exception, there will be as little ſenſe in the world, as there would be honeſty if his other Principles prevail'd. For a farther explication (if it be requiſite) I referr him to the famous Sermon Preach'd by Archbiſhop *Uſher* before the houſe of Commons *Feb.* 18. *A. D.* 1620. And to a late admirable Treatiſe call'd *a Summary of the Controverſyes between the Church of England, and the Church of Rome. Sect.* IV. *and* V. which when he has perus'd, if he *does not* yet *underſtand,* I can only tell him in his own words "*that* "*the fault is in the organ, not the object.* For to underſtand his notion, is not more impoſſible to a man of ſenſe, than not to underſtand our Doctrine after ſo much plain Demonſtration.

If the Lutherans are the only men that are "*truly* "*call'd Proteſtants,* then the Papiſts call the reſt of their Adverſaries out of their names. But this reflexion is ſomething worſe than that upon the *Triſagium;* for Proteſtant comes *a proteſtando,* and that is not Greek.

"*The Zuinglians aſſert no real preſence of our Lord's* "*body at all, but of the benefit only of his paſſion:* but they believe all that is requiſite to aſſert it; all the grounds that the aſſertors pretend for it: and it ſeemes the Examiner *knows* this, and *gives notice* of it to the Replyer, as if *he* had not ſaid it himſelf in the Paragraph under conſideration.

The

The note upon *pag.* 16. is ſo choice a heap of Confuſion, p. 214. that it ſeemes to be the Author's Maſterpiece. If it be not too preſumtuous to gueſs at his Deſign (which it may be, like that of the Diſcourſes, would be *incognito*) I ſhould think he had a mind to confute the latter part of the ſixteenth page of the Reply. His method confirms my ſuſpicion; for he neither gives my words, nor my meaning, nor confutes what he ſubſtitutes in their room. For example. "*A thing may be really preſent two ways*, is the point the Examiner incounters. "*A thing thus* "*really receiv'd may be ſaid to be really preſent two* "*ways*, are the words of the Reply. The objection is "*there are many other ways of preſence*. But are there not thoſe that I aſſign? which are ſufficient for my purpoſe of explaining how the *Sacrament* and the *res Sacramenti*, are, the one Phyſically, the other Morally but both really preſent? To this he anſwers with his leg. *A Phyſical preſence is a local preſence* ſays the Examiner. "*A Phyſical preſence* (*now we ſpeak of a natural* "*body*) *is local*, ſays the Replyer. And is this true? If it be, (as I find it not deny'd) I am ſafe though it ſhould be true, that *the preſence of a Spiritual body is not local:* which anſwer and the other that is tack'd to it, are yet more abſurd upon another ſcore; becauſe they aſſert the point that I contend for, viz. that our Savior's body is not locally preſent.

But to wave the impertinence, and examin the truth of this Argument. That there is both a *natural* and a *ſpiritual* body; and that each of 'em has properties *divers* from the other; we are very well ſatisfy'd; becauſe this is very intelligible in it ſelf, and plainly reveal'd in Scripture. But ſtill both the one and the other is a body; and therefore muſt have all the Eſſential properties of a body. *A body deveſted of theſe, yet a body ſtill* (*i. e.*

p. 214. the Examiners *ſpiritual body*) is no real being, but an abſurd inconceivable notion; and no more a body than one of *his* many paſſages that have neither Grammer nor meaning in 'em is a Propoſition. Now one of thoſe Eſſential properties without which a body cannot really exiſt, is *to have dimenſions;* for matter and quantity are not really diſtinct. Another is *to be finite;* for every body is a creature. A third is to be *Unum numero;* for whatever really exiſts is ſo. And it is utterly inconceivable how theſe three eſſential properties can be attributed to a body, unleſs that body be ſuppos'd to exiſt in ſome one determinate finite ſpace: which ſpace the Philoſophers (ſpeaking of a body) call a *circumſcriptive Ubi*, or in one word, *place;* ſo that locality or being in a place, cannot poſſibly be remov'd from a body, without removing thoſe properties, without which a body cannot exiſt. We may indeed allow a *preciſive*, but not a *negative abſtraction* of them; for a body may be conſider'd, but cannot exiſt by halves: we may chooſe whither we will conſider more than one or two properties; but the body really exiſting cannot chooſe but have them all: wherefore though we may conſider it, *not as having them;* we cannot conſider it *as not having them.* But cannot God by his Omnipotence, remove all theſe properties of a body? Yes undoubtedly; but then it ceaſes to be a body. God can create, annihilate, and change at his pleaſure: he can make that which is a body ceaſe to be ſo; but he cannot continue it a body, when he has remov'd that which makes it be a body, unleſs he can verify a contradiction. Now the queſtion depending is concerning *a body really exiſting, and continuing ſtill a body;* which the Examiner would (as he calls it) *ſpiritualize;* that is, abſtract it into nothing. For if a body occupy no place, it has no dimenſions; if no dimenſions,

menſions, no quantity; if no quantity, no matter; if no matter, it is no body. If it be not *unum numero* it does not really exiſt. Abſtract all theſe, and what remains is the Examiner's notion of *a body really exiſting*. p. 214.

And as no man of ſenſe can ever frame a notion of ſuch a body, ſo no Philoſopher ever thought of a name for the *Ubi* that belongs to it. We read of a *circumſcriptive Ubi*, that belongs to a body; a *definitive Ubi* to a ſpirit; the *repletive Ubi* of Almighty God. But the *Ubi* that belongs to the Examiner's ſpiritual body wants a name: and if I were to give it one, I would borrow a phraſe from the Diſcourſer, and call it an *Autocatacritical Ubi*, which being explain'd proves a *Nullibi*; wherein nothing exiſts but the Examiner's Body of Divinity.

Now for the ſecond evaſion, of "*a miraculous preſence, effected by the power of Almighty God.* The Proteſtants (we have often told him) diſpute not the *power* but the *will* of God in this particular. Our argument proceeds not upon what God *can* do, but upon what he *will*, and what *he has reveal'd*. Wherefore it is nothing to the purpoſe though it were prov'd, that God can do what the Examiner contends for, unleſs it appear he will do it, which we doubt is impoſſible to be prov'd. So that it were better to let alone the ſubject of God's omnipotence, upon which they often talk Blaſphemy, and never advantage their cauſe. Of God's not verifying contradictions, we ſhall have farther occaſion to ſpeak by and by. In the mean time if to be ſomething and nothing be a contradiction; it implyes one that the Examiner's ſpiritual body ſhould exiſt.

To proceed. "*A Moral preſence is call'd Sacramental*, ſays the Examiner: --- *either Phyſically or Morally, to which we reduce Sacramentally*, are the words of the

p. 214. Reply. Now for his objections. "*This* (viz. what he quotes) *is a novel interpretation.* Firſt how does this appear? ſecondly if it did, what's that to the Reply? "*The Church uſed Sacramental for real, as oppoſed to* "*receiving by Faith.* If he mean the primitive Church this is falſe too; but how does he pretend to prove it? "*it is ſaid before:* but by whome or where it is not ſaid: "*But what is it to be morally preſent, if not that a mo-* "*ral entity* (*as grace holineſs &c.*) *are preſent? The be-* "*nefits of our Lord's paſſion are preſent to, and injoy'd* "*by us; but what is this to the real true preſence of his* "*Body?* The benefits of our Savior's paſſion are conferr'd on us, by virtue of our real union with his glorify'd body " which is therefore verily and indeed receiv'd, "and by conſequence ſaid to be really preſent, notwith- "ſtanding it's local abſence; becauſe a real participation "and union, muſt needs imply a real preſence, though "they do not neceſſarily require a local one. *Reply. p.* 14. "*But neither are theſe benefits given us in this* "*Sacrament, but are only apprehended of us by Faith.* I cannot diſtinguiſh whether he advance this as his own doctrine in oppoſition to ours; or as ours in oppoſition to our ſelves; though 'tis ſo inconſiſtent with the doctrine of all Churches, that 'tis fit for him to affirm. One would think he ſhould not deny that the Sacraments conferr grace; or that grace is one of the benefits purchas'd by our Savior's paſſion; or ſay that grace is not conferr'd at all, unleſs it be conferr'd all at once: yet ſome of theſe things muſt be done to make this objection ſenſe. "*In ſumme this Replyer ſeems to flutter,* if he does but ſeem ſo, 'tis well enough; for 'tis odds but what ſeems to the Examiner, neither really is, nor ſeems to any other man. "*Wherefore he heapeth up ſuch a parcel of* "*inſignificant words and diſtinctions that it is loſt time*

"*to*

"*to examine them.* And 'tis little better to examine p. 214.
the reaſoning of one that can no more make a Syllogiſm than he can a Convert.

However I will not leave this Paragraph yet; 'tis ſo very honeſt, pertinent and judicious. "*There is a real* "*preſence of a body which is always local. This is falſe,* but that which the Reply maintains, That the Phyſical real preſence of a natural body is always local, is true, and not deny'd. "*There is alſo a ſpiritual and* "*virtual preſence:* Who doubts it? "*Diſtinct from Real and Moral?* Who ever ſayd it? " *Spiritual we ac-* "*knowledge as before; but this is real and not virtual* "*only.* And when *we* ſay a ſpiritual and virtual, we neither ſay virtual *only*, nor exclude real. " *And what* "*is virtual if not the effects of our Lord's paſſion? what* "*are all theſe to the real preſence of our Lord's body, the only queſtion?* the effects of his paſſion are communicated in ſuch a manner as inferrs a real preſence of his body. This is prov'd at large in the Reply, *pag.* 13. *& ſeqq.* where this Real preſence is call'd *virtual*, not in oppoſition to *real* (as this fond man ſeemes to fancy) for 'tis mention'd as *one ſort* of real preſence; but to diſtinguiſh it from Local which is another ſort; and the reaſon of calling this *virtual*, is becauſe it is effected by the communication of the bodie's *virtue*, as the other is call'd *local* becauſe effected by the bodie's being *in loco:* and becauſe our Savior's very body is really in Heaven as *in loco;* yet really united to us, and receiv'd by us, and ſo imparts it's virtue upon earth; it is ſaid to be *Phyſically and Locally preſent* in Heaven only, yet *morally and virtually preſent* upon earth; and *really preſent* both in heaven and on earth. Which being obſerv'd, we may diſmiſs the two next Paragraphs that pretend to

p. 215. take the Replyer in a contradiction; for all that is farther ſaid in them has been conſider'd already.

Only there remains this paſſage "*The Papiſts allways* "*acknowledge a local preſence; The contrary whereof* "*is true*, And ſo it may be for any thing ſaid by the Replyer. His words are "*They, however they expreſs* "*themſelves, underſtand a Local Preſence;* which they may do, and not *acknowledg the Term.* He does not ſay they own the word; for he knew it was deny'd in the Catechiſm *ad Parochos* and he never allows himſelf to lye for a good purpoſe; but he ſays that *however they expreſs themſelves they underſtand* the thing; and ſo they muſt do if they ſee to the bottom of their own notion; becauſe they aſſert ſuch a preſence as cannot be *corporal* unleſs it be *local* too. Not that I *take corporally and locally for the ſame;* or can think him that * ſays I do, ſo ſhallow as to believe himſelf; but *corporally* in their ſence unavoydably inferrs *locally.* This * *Bucer* was aware of; and by his example I choſe to aſſign this as the difference between us and the Papiſts becauſe it is both a neceſſary conſequent of their Doctrine, and a moſt manifeſt conviction of their error. For *really, eſſentially, ſubſtantially, corporally,* may all be us'd in a ſound ſence, but *locally* can not: yet a *Popiſh Corporal preſence* muſt be *local;* though a local preſence be ſo manifeſt an abſurdity, that even they diſclaim it, who are not aſham'd to renounce both ſence and reaſon, in other points relating to the Euchariſt.

In the *note upon pag* 20. he has found out a pleaſant excuſe for the Diſcourſer's ſtumbling. We talk of the *truth of a body*, and he turns it to the *truth of a Propoſition.* 'Tis pitty his Talent went no farther than the Printing of a *Logic;* a little *Metaphyſics* would

* App. p. 195. * See his Letter to P. Martyr in his Scripta Anglicana p. 547.

have

have been ſerviceable; and prevented this *ſecond* ſtum- p. 215.
ble. The *note upon Ineffable myſtery*, is to me an example of one; for I cannot imagine what it drives at. The Diſcourſer miſapplyes the words of our Divines; the Replyer gives their true meaning; the Examiner is angry that the words they uſe, and the meaning we aſſign, "*are not oppoſite to one another.*

What a choice Remark the next is will appear by p. 216.
ſetting down the words of the Reply and the Diſcourſe which are as follows. "But admit the Real "Preſence be *ineffable*; what then? He conceives it is "ſo becauſe of ſomething in it *oppoſite and contradicto-* "*ry* to reaſon. *Reply. Cap.* 4. *pag.* 20.--- Here alſo I find "Proteſtants, and eſpecially our Engliſh Divines ge- "nerally to confeſs the preſence of our Savior in the "Euchariſt to be *an ineffable myſtery* (which *I con-* "*ceive* is ſaid to be ſo, in reſpect of ſomething in it "*oppoſite and contradictory* to, and therefore incom- "prehenſible and ineffable by human reaſon) For thus "Calvin &c. *Diſc. concerning the Rubric. cap.* 3. *p.* 13. §. 20. *n.* 1. 1. Where is the Replyer's fault now? Why "*he leaves out the word ſeemingly*, which was never in; "*as alſo* he omitts it where it does come in a good while after, §. 21. upon another occaſion; where it *ſeems* to be nothing to the purpoſe. For the queſtion *there* is, "*Why we may not believe one Con-* "*tradiction as well as another?* And 'tis granted that we may; "*becauſe we can believe none at* "*all.* That which *is* a contradiction is impoſſible; and therefore that which *ſeems* one is incredible: the *being*, or *only ſeeming* may ſignify ſomething to the *poſſibility*; but *to be* or *ſeem* is all one in reſpect of the *credibility*. But now to give a full deciſion in this point "*Take notice* (ſays our Examiner)

p. 216. "ner) *that no Catholic affirms, God can make two* "*Contradictories to be true.* Here I doubt *the word* *ſeemingly* is left out not altogether out of inadvertency; *as alſo* in that which follows "*that there is* "*no Contradiction in their Doctrine of the Euchariſt.* But if no Papiſt believe that God can effect any thing which implyes, and not only ſeems a Contradiction; and if no points of their Doctrine really are, but only ſeem contradictory; how comes it to paſs that when we charge them with holding things that contradict, they inſtead of denying the charge, accuſe us of limiting God's power? why do they beſtow all their pains in ſetting forth God's omnipotence, which would better be beſtow'd in taking of the ſeemingneſs of the Contradiction? The Examiner (to do him right) makes an offer or two [a] in his Harangue; let us ſee with what ſucceſs.

"*To be here and not here* (he ſays) *may be a Con-* "*tradiction, but to be here and there is none.* But to be here and there is to to be here and not here---. We muſt know that he has Printed a book of Oratory; and that a [b] "*Contradiction* in terminis *is a thing* "*not unuſual with Orators to make the acuter ex-* "*preſſion.* But if this will not paſs; what ſay we to the *Miracle of the five Loaves*? This I take to be an Argument *ad hominem;* and am ſorry I was not more particular when I mention'd it to one of the Examiner's Correſpondents, and ſaid I wonder'd that the Papiſts did not urge it in the diſpute about the Euchariſt. But I meant it as a plauſible Argument againſt the teſtimony of ſenſe; and now it is judiciouſly apply'd as an inſtance of a ſeeming contradiction. It may be the Examiner ſees where the Contradiction lyes; but to grieve us keeps the ſecret to himſelf;

[a] App. p. 195. [b] Comp. Diſc. p. 18.

For

For if we ſolve it, we muſt firſt find it; which without his aſſiſtance we cannot doe, and ſo he's ſafe enough. In another *Diſcourſe*, * he publiſh'd an acute project for '*threading of Camels*; He is now upon the ſame deſign, and ſays the thing is "*poſſible with God.* I am loth to think that any thing that wears a gown, is either ſo weak or ſo ill read, as not to know that our Savior's words are a proverbial expreſſion of an extreme difficulty, not an abſolute impoſſibility. But does not the Text add that "*the things which are impoſſible with* "*men are poſſible with God*? Yes it does; but it ſpeaks of *things*, not of *contradictions*: God is able to doe any thing; but whatever he does is ſomething; and what a contradiction pretends to mean is juſt nothing. And leaſt the Examiner ſhould cavil becauſe S. Luke ſays in another place ὅτι ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα, *no* word *ſhall be impoſſible with God*; we muſt tell him, that paſſage is quoted from the Septuagint verſion of *Gen.* XVIII. 13. and that as דבר in Hebrew, ſo ῥῆμα in their verſion frequently ſignifies a *thing*; and ποιεῖν τὸ ῥῆμα *to do a thing*, as any man will quickly find that looks but in *Kircher's Concordance*. To conclude, the Scripture teaches us, and all Chriſtians are agreed, that God can do many things which man can neither do nor conceive; but it never teaches us he can do a thing which is nothing; that is, verify a contradiction; I may ſay, a ſeeming contradiction, if we mean that which ſeems one to a thinking man; for nothing in Scripture can ſeem one to a man that conſiders. And the ſumme of what we hold in this particular is briefly this. That which ſeems a contradiction, while it ſeems ſo, is incredible; becauſe all men are agree'd that if it really be one, 'tis impoſſible: and he that will convince us that a ſeeming contradiction is poſſible, muſt prove that it

p. 195

* Concerning Celibacy. p. 11.

p. 195. only ſeems one, but really is none at all; which is more than any man does or can do for the ſeeming contradictions in the Popiſh Doctrine of the Euchariſt.

His laſt refuge is from three places in S. *John* to collect that "*our Savior when upon Earth, was alſo in* "*Heaven*; i.e. *his natural body was in Heaven and* "*Earth at the ſame time.* There's another place in S. *John, viz.* VIII. 58. of which he will do well to learn the meaning, and then perhaps in time, he may come to underſtand theſe. And that's all that I think requiſite to ſay at preſent. For as for himſelf, his very quoting theſe places by an old rule (taken notice of *Reply p.* 8.) is to me an argument he miſtruſts them: and for other men I'm pretty well aſſur'd, that none who are able to tell twenty, can read the texts and allow the inference.

p. 216. To return to the Examen. The Cloſe of the Paragraph laſt conſider'd looks as if it were a waggiſh artifice to betray the common Reader into a diſtruſt of his ſenſes, the better to prepare him for digeſting Tranſubſtantiation. For the words are "*They* (the Papiſts) *believe* "*it* (their Doctrine of the Euchariſt) *to be plainly re-* "*veal'd by our Savior's own words and S. Paul's* (*v. fore-* "*going Diſcourſe. p.* 18.) yet neither in the 18*th*, nor any other page of that Diſcourſe, is there one argument from our Savior's or S. *Paul's* words to prove a Popiſh Corporal Preſence: at leaſt I found none; tho' (to borrow an elegance from the Author) * *I made a Curſory over it.* Men may fancy he referrs like other writers, and had now promis'd to be awake, and ſpeak to purpoſe: but he that thinks him capable of fair dealing, Wou'd to God he wou'd but try him.

The Author may pardon me this reſentment, ſince he has his revenge before hand; for it coſt me the reading his

* Comp. Diſc p. 23.

his Diſcourſe to find my error, and be fully ſatisfy'd the Preſs was not in fault, but the Writer; who *deſign'd* his Reference to belong, neither to the Clauſe it was ſubjoyn'd to, nor yet to the whole Paragraph, but only to the former part of it concerning ſeeming Contradictions. Of theſe indeed he ſpeaks in that eighteenth page; and determines very learnedly p. 19. that "*God* "*cannot verifie a formal contradiction; but no man* "*can tell what does formally Contradict without an* "*expreſs revelation.* This proves a mighty complement to a late Writer; whome I allways took to be a great maſter of Reaſon, but not till now to be inſpir'd; I mean the Author of *the abſolute impoſſibility of Tranſubſtantiation demonſtrated.* When I hear how the Examiner evades the *formal contradictions* that Book expoſes, he ſhall know more of my mind; till then I leave his *Compendious Diſcourſe* in thoſe better hands that have already undertaken it. p. 216.

Dr. *Taylor* had ſaid, that "*The Doctrine of the Tri-* "*nity does as much violence to Philoſophy, as Tran-* "*ſubſtantiation:* which words being capable of an innocent meaning, the Reply explains it, and aſſents to 'em ſo explain'd. The Examiner objects that "*Tran-* "*ſubſtantiation is a Contradiction*, and wiſely leaves it with the Reader; who he hopes will be heedleſs enough to inferr, that *therefore the Doctrine of the Trinity is a Contradiction too.* This, your thorough-pac'd Papiſts do not ſcruple to affirm in print; but our Author is a Neophyte, and modeſt; or perhaps he was aware, the Conſequence will not hold. For if one does *as much* violence as the other, it by no meanes follows that both of 'em do *the ſame;* no more than he that kills a man with a Sword, does the ſame violence to his life, or does it in the ſame

p. 216. way, though he does as much as he that beats out his brains. Every Freſh-man knows the meaning of *as much* in this kind of ſpeech; and if You tell him that *a Straw is as much a ſubſtance as Goliah*, has more witt than to return, *But Goliah was a giant of ſix Cubits and a ſpan high.* Nor will any of 'em be perſuaded Dr. *Taylor* meant more than this, that the Doctrine of the Trinity is *as truly* too hard for Philoſophy to explain, as that of Tranſubſtantiation; becauſe (as the Reply ſaid p. 22.) "*natural reaſon cannot frame* "*an adæquate notion of either:* ſo they both offer abſolute, and in this reſpect equal violence; tho' they do it upon different accounts, and in divers ways; which makes a vaſt alteration in the caſe, when we come to talk of credibility. For example; Tranſubſtantiation involves millions of millions of contradictions, and is therefore both inconceivable, and incredible; for no man can conceive, or aſſent to, a thing that has no meaning at all. Again, there are ſome Mathematical notions, which no man can fully comprehend; which are therefore inconceivable, tho' not only credible, but demonſtrable. Once again, there are ſome Divine ſupernatural truths which tranſcend a finite capacity; and are therefore inconceivable, yet not therefore incredible, but rather the contrary: for nothing is more rational than to think that the infinite nature of God muſt needs ſurpaſs man's finite Underſtanding; and the narrowneſs of human capacity can by no meanes be the ſtandard of Divine truth. But of this paſſage of Dr. *Taylor's* enough is ſaid in the Reply, without any anſwer yet return'd: I referr my Reader to it, (p. 21.) and proceed.

'Tis a ſtrange antipathy our Examiner has to Greek, and Latin; if he meet but a line of either it puts him

him into fits, and makes him talk idly for a whole Paragraph. There's a line in Bishop Andrews "(*Præ-* "*sentiam credimus; nec minus quam vos veram*) which the man had most grievously mistaken; [a] the Replyer "*without taking advantage of his blundering* did but give him the words, and set him right in the meaning; and see what a remark this produces. p. 216.

"*Pag.* 25. Bishop *Andrews*'s famous saying (which "the Replyer would falsly translate or interpret;) *The* "*Real Presence which we hold is as Real as the Cor-* "*poral which the Papists hold.* Which proposition is "both false in it self, and falsly father'd upon Bishop "*Andrews.* For they who believe only a *figurative* "*presence*, believe not so much as they who believe "a *real* also. For it is to say, That he who believes "a *real absence*, believes a *real presence.*

The Bishops saying wou'd have been a very famous one indeed, had he said what the Examiner reports; but he never us'd to word things so unskilfully: so that tho' the proposition be not *false*, yet 'tis *falsly father'd* upon Bishop *Andrews*, as our Author very honestly confesses. I dare say he neither did, nor ownes this thing with design; but his fit is strong upon him; else he would not have betray'd so important a secret, as that *he and his Catholicks* "*believe a presence that* "*is only figurative and real also:* which is just as Mr. *Hobbs*, ([b] to whome he went to school with Bishop *Cranmer*) held *more* than Bishop *Bramhal;* because the Bishop held *only Liberty* Mr. *Hobbs* held that, and *Necessity besides.* But the Conclusion of the Paragraph solves all: there we find that a *presence only figurative* is a *real absence;* a few lines before, it was a *real presence;* and he that thus takes 'em for the same may very well hold 'em both. If our Author

[a] Reply p. 25. [b] Vide 1. Append. p. 156. Would it

p. 216. would have taken advice, and conſulted *honeſt Walker's Particles*, he had probably found the difference between *nec* and *non*, which might have prevented theſe miſtakes. Or even Mr. P. (as I fancy) could have ſerv'd him as far as this goes: who perhaps may have Greek too, enough to conſtrue δέξαθαι, which will anſwer half the next Remark. For the caſe is this. Of the words Ὃν δεῖ ὐρανὸν μὲ δέξαθαι ἀχρι χρόνων ἀποκαταστάσεως πάντων *Act.* III. 21. I gave this meaning *That the heaven of heavens muſt contain him (i.e. his Natural body) till the times of reſtitution of all things:* not aiming at a literal verſion, but to give the ſenſe of the Original. Now ſays our Examiner, with an eye as I ſuppoſe on our Tranſlation "*The word is not contain, but receive.* Neither is it *the heaven of heavens*, nor *his Natural body*, but only *whome the heaven muſt receive.* Yet the *whome* here ſignifies *Chriſt's natural body; and the heaven*, means *the heaven of heavens;* and to *receive* in this caſe is all one as to *contain.* This meaning of the Text and the Argument from it, are ſo very plain and common, that I need not farther inſiſt on 'em. If any man think they are evaded by ſaying "*That our Savior's body is not now indu'd with* "*natural properties, but ſpiritual; ſuch as being at* "*once in two places, having no dimenſions and the* "*like;* I give him joy of his Underſtanding; but ſhall never offer to diſpute with him. Wherefore neither ſhall I meddle with the former part of this Remark; which only tells us that "Chriſt in his Incarnation "had a natural organical body ſuch as ours; but now "in his Glorification has a ſpiritual body, ſuch as the "Examiner has devis'd for him; a veryer Phantome than *Marcion* made him in his Incarnation.

In the next Note, (which to our exceeding great comfort

comfort is the laſt but one) we are told that "*our* p. 216.
"*Author's quotation out of St. Auſtin's* cura pro mor-
"tuis *is true and pertinent.* But if our Author had ſo manag'd it, that St. Auſtin might ſeem to ſay what he did not ſay in that place, and plainly contradicts in divers others, the quotation is *not true;* and if St. *Auſtin* did not ſpeak of the Martyrs bodies, it is *not pertinent;* becauſe the point in queſtion was, Whither a body might be in two places at once? and St. *Auſtin* was quoted in favor of the Affirmative. But "*it matters not* (ſays our Examiner) *whither the* "*Martyrs bodyes are ſpoken of by St. Auſtin. For our* "*Replyer p.* 29. *ſeems not to dare affirm, that a Spirit* "*cannot be in two Ubies: but if it be a contradicti-*
"*on S. Auſtin needs not inquire; if not a contradi-*
"*ction, neither is it for a ſpiritual body to be ſo.* The Replyer indeed wav'd diſputing about a Spirit's Ubiety, becauſe it was nothing to the purpoſe; for* (as he had already intimated) though a Spirit could be in two Ubies, it will not follow that a Body may be in two places at once. And the crutch that is now brought to ſupport this lame conſequence (I mean the Examiner's notion of a ſpiritual body) is the ſtaff of a broken reed, which inſtead of removing the abſurdity objected, introduces a great many worſe. But to put this caſe beyond *ſeeming*, the Replyer *dare* and does *affirm*, that neither a Spirit nor any other creature either is or can be in two diſcontinu'd Ubies or Places at the ſame time; for he's very well aſſur'd he can prove when there is occaſion, that the contrary opinion implyes a formal contradiction. "*If it be a con-*
tradiction (ſays our honeſt Examiner) *S. Auſtin need not inquire;* leaving us (if we are ſo careleſs) to ſubſume, that he did inquire; and therefore thought it

Reply pag 24. no

p. 216. no contradiction. This is a very great piece of addreſs; for 'tis certain S. *Auſtin* did inquire; but not if a body might be in two places at once (that, in forty other places he peremtorily denyes) but taking it for granted that the Martyrs did releive their Votaries, and could not do this without a Miracle; the thing that he inquir'd of, was the *modus* how this Miracle was wrought. For ſolution, he aſſigns divers *modi*; of which the moſt difficult may (as far as concerns this caſe) be explain'd without a contradiction; or aſſerting that a Spirit is at one and the ſame time in two diſcontinu'd Ubies: but ſtill the point is ſo intricate, he profeſſes 'tis paſt his underſtanding; he cannot determine, and therefore cares not to diſpute, but contents himſelf with the certainty of the thing. Upon the whole matter, the point in debate is; Whither S. *Auſtin* favor this opinion that a body may be in two places at once? and it appears, 1. That St. *Auſtin* ſays directly and frequently that a body cannot. 2. That he no where affirms a ſpirit can, but rather the contrary. 3. That if he had ſayd a ſpirit could, yet the conſequence from a ſpirit to a body will not hold; 4. That it is not pretended to hold, except in the caſe of the *Examiner's ſpiritual body*, which is prov'd an abſurd inconceivable nothing; which there is not the leaſt ſhadow of appearance that either St. *Auſtin* or any man of reaſon ever thought of. I know that *Cutbert Tonſtall* in his dotage about An. 1554. imploy'd *his* notion of *a ſpiritual body*, to defend the Corporal preſence; [a] and for ought I find, he was the firſt that did ſo: and he did it with a tenderneſs which argu'd his diſtruſt of it; tho' *his* was but a phlegmatic

a In his Book de veritate corporis & ſanguinis Domini noſtri Jeſu Chriſti in Euchariſtia. Lutetiæ. apud Vaſcoſanum A. D. 1554.

abſurdity

abſurdity in compariſon of our Author's highly rectify'd nonſenſe. But *Cuthbert* ſtood alone, till the Diſcourſer joyn'd him, and refin'd upon him; and if none beleiving, yet none expreſsly confuted him, 'twas becauſe he did what our Author and Publiſher ſhou'd have done, he put his age to his book. p. 216.

And ſince we are ſo near a Concluſion, that we may the more eaſily part friends, wee'l ſuppoſe the Examiner to have done this; and allow the infirmities of age to plead for thoſe following miſtakes, which would hardly be forgiven to a younger pen. When he ſaid that my quotations from S. Auſtin "*do not in* "*the leaſt contradict the doctrine of the Church*; good man he meant the Church of England, and only forgot he had *declar'd*; and 'twas only the frailty of an old memory made him ſay and forget to prove "*that* p. 217. "*the quotation from Tract.* 30. *in Joh. is perfectly a-*"*gainſt the Replyer.* Perhaps it may be difficult to excuſe his telling us that "*S. Auſtin ſays that Homo* "*ſecundum corpus &c. after having firſt ſayd that our* "*Savior was in divers places* (in heaven and earth) "*in his life time by the omnipotence of Almighty God;* "*and that he was whilſt upon earth in heaven alſo by* "*the power of God;* ſince no ſuch thing appears in the context of any of my quotations; nor indeed in any other paſſage of S. *Auſtin's* writings. However wee'l impute even this miſtake to old age (which impairs a man's other faculties as well as his memory) and content our ſelves to ſet both him and the Reader right, by giving him S. *Auſtin's* own words[a]. For the truth is

[a] Et ſic venturus eſt illa angelica voce teſtante, quemadmodum ire viſus eſt in cœlum, id eſt, in eadem carnis forma atque ſubſtantia, cui profecto immortalitatem dedit, naturam non abſtulit. Secundum hanc formam non eſt putandus ubique diffuſus. Cavendus eſt enim ne ita divinitatem aſtruamus hominis ut veritatem corporis auferamus *Aug. ad Dardanum. Epiſt.* 187. (*vulgo* 57.) § 10. p. 681 *Edit nova Paris.*

Nos itaque ſic audiamus Evangelium

is I'm ſo heartily tir'd, that I willingly quit the advantage this Paragraph affords me, to be at quiet: For the ſame reaſon I return nothing to the laſt angry remark, but only deſire him to put on his Spectacles, and once more read and conſider the places I referr him to[b]. Perhaps the wiſdom of ſecond thoughts may ſhew him his miſtake; if not, I'll inſtruct him in my next.

Having ſaid what I thought was requiſite in my own Vindication, ſome may poſſibly now expect my Reflections upon our Examiners Harangue. But I cannot eaſily perſuade my ſelf to deal with a man of his Character any more than I needs muſt: and I hope it may be time enough to conſider that Harangue, when the reſt of my Reply is Examin'd and Vindicated. I am incourag'd to expect another Appendix very ſpeedily; and it may be as this firſt has in great meaſure prevented, ſo the next may wholly ſuperſede the trouble of a ſet Anſwer. For this Harangue is made up of two parts, anſwerable to the *two Diſcourſes*; the former concerns the *Real preſence*; the latter, the *Adoration of our Savior in the Euchariſt*. What we have in the Former depends wholly upon a new and

quaſi præſentem Dominum --- Quod enim pretioſum ſonabat de ore Domini, & propter nos ſcriptum eſt, & nobis ſervatum, & propter nos recitatum & recitabitur etiam propter poſteros noſtros, & donec ſeculum finiatur. Surſum eſt Dominus; ſed etiam hic eſt veritas Dominus. Corpus enim Domini in quo reſurrexit, uno loco eſſe (poteſt: *or rather as Ivo, Gratian, Lombard, and Aquinas read it*) oportet: veritas ubique diffuſa eſt. *Idem. Tract.* 30. *in Joh.* §. 1. *p.* 516. 517. *Edit. ejuſdem.*

Semper enim ibi erat Chriſtus quo fuerat rediturus; ſic enim venit ut non recederet. Unde alio loco ait, Nemo aſcendit in cœlum niſi qui deſcendit de cœlo, filius hominis qui eſt in cœlo: non dixit qui fuit in cœlo. In terra loquebatur & in cœlo ſe eſſe dicebat. Sic venit ut inde non abſcederet; ſic rediit ut nos non derelinqueret. Quid miramini? Deus hoc facit. Homo enim ſecundum corpus, in loco eſt, & de loco migrat, & cum ad alium locum venerit, in eo loco unde venit non erit; Deus autem implet omnia, & ubique totus eſt, non ſecundum patia tenetur locis. Erat tamen Dominus Chriſtus ſecundum viſibilem carnem in terra, ſecundum inviſibilem majeſtatem in cœlo & in terra. *Idem. Tract. & in Joh.* §. 9. *p.* 524. *Edit. ejuſdem.*

b Diſc. concerning the Rubric. *cap.* 3. §. 32. *pag.* 23. Ars rationis. Oxon. è Theatro. *lib.* 2. *cap.* 6. *pag.* 73. Reply. *cap.* 4. *pag.* 29.

ſingular

ſingular notion of a *Spiritual body*, which (beſides many other pretty tricks it has) can be at once in two places, notwithſtanding the *ſeeming Contradiction*. Now of this, the Examen has already given me occaſion to ſay what I hope may be ſufficient: and if it appear to my Reader that there neither is nor can be ſuch a body, the Examiner may take his *new nothing* and hang it on his ſleeve, with the reſt of his Diſcourſe that hangs upon it; for *wee* have no farther obligation to trouble our ſelves about it.

Thus the firſt part of the Examen has afforded me great relief; if the ſecond be but as obliging, what would otherwiſe prove a double trouble will then be diſpatch'd at once, to the Readers eaſe as well as mine. For I think we may be equally willing to be rid of an unthinking man, who talks as if his Soul were a match for his Spiritual body, and as this has neither quantity nor quality, ſo that had neither ſenſe nor reaſon. Wherefore I attend the motions of his next Examen; and he promiſes fairly not to weary my expectation. For he ſays "*if it pleaſe God to continue their ſtrength, they* "*will not be long in my debt*. Whenever they come out of it, I'll take care (God willing) to give 'em a receipt; but I hope they will not make ſuch payment as they have done now, all in clip'd money, and three parts in four of it braſs.

F I N I S.